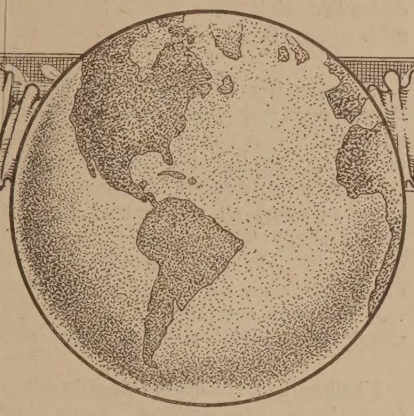
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

March 26, 1921



THE events of the coming year will not be shaped by the deliberate acts of statesmen, but by the hidden currents flowing continuously beneath the surface of political history, of which no one can predict the outcome. In one way only can we influence these hidden currents,—by setting in motion those forces of instruction and imagination which change opinion. The assertion of truth, the unveiling of illusion, the dissipation of hate, the enlargement and instruction of men's hearts and minds, must be the means.

J. M. Keynes.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

The real Gospel, if it were accepted, would pull up by the routs not only militarism but its analogue in civil life, the desire to exploit other people for private gain. (*Dean Inge.*)

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A pledge has been taken by 300,000 British men and women who all served under the British flag in the last war, "not to take up arms in case of another war; to refuse to manufacture or transport munitions; to refuse all payment of taxes in case of war." They say they propose to do their "bit" in saving people from being dragged through the hell of another war . . . to stamp out militarism and abolish war." (*Seattle Union Record.*)

υ λ

I believe in three great things in life—love, labor and religion. Love—that divine gift that annihilates time and distance and disposition, and that gives to us the way to forget self while doing for others. It is in us before we come into the world, is all that we can take out, and is the best we can leave behind us. Labor—the honest endeavor of head, heart and hands, through which we give expression to a desire to accomplish something worth while in the world. Religion—faith in the ever-presence of God, the Source of all good, our Hope and Comfort that gives us courage in life, destroys the fear of death and has prepared a greater reward than anything we could conceive of here on earth. (*Ransom E. Olds.*)

υ λ

Secretary Mellon shows he is no politician, yet strengthens the favorable impression of himself already prevailing, by having the three Democratic Assistant Secretaries of the Treasury left over from the last administration renominated for the same offices. (*Springfield Republican.*)

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In legitimate drama the play-house learned a long time ago that it was possible to get a temporary popularity for an inferior thing, but in the long run, when public taste was affronted, the house suffered in its patronage. Surely there is no one so pessimistic as to say that our movies to-day represent the average level of culture in America. They are pitched to the lower levels, and if the movie promoters will not give us better pictures, the play-houses should be boycotted for a season. This is the only argument that really counts with some of the commercially minded gentlemen who sit in New York offices and determine what kind of recreation the rest of us shall have if we go to a motion picture house. (*The Christian Century.*)

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It needs endowed subscriptions for college and public libraries.

It will receive annuity funds, paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 103d Year | New Series | Vol. XXIV No. 13

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

Cheap talk is never cheap.

* *

Organized workers multiply the work done.

* *

To grow old sweetly is to stay young neatly.

* *

The work which just gets by does not get by.

* *

To multiply your days scatter a few smiles along the way.

* *

Troubles are thick along the path of those who look for them.

* *

An attractor is more efficient in drawing in people than a tractor.

* *

Do not get a crank for your minister; what is needed is a self-starter.

* *

The business of the church, like all other business, needs a lot of religion in it.

* *

Certified potatoes get a better price than uncertified; so do certified Christians.

* *

How do our humiliating hardships become heroic when viewed backward through a little time!

* *

Don't be afraid when your church ventures into new things; only be sure the emergency brake is working.

* *

Just remember when you go aloft in an unreliable enterprise that there is no parachute provided for your descent.

* *

Before you criticise, remember that the right to make mistakes is inalienable and belongs to all but the dead.

* *

There is no *proof* of immortality in the change of a grub to a butterfly, but there is abundant thought-material.

* *

In adapting the Church to modern conditions let it be remembered that the Church is to be adapted, not eliminated.

Get into the ranks; whether or not you do any shooting you will strengthen the ranks.

* *

It is up to us to gather the fruits of the trees our fathers planted, thus are we to praise their names.

* *

A church consisting of one minister and a crowd of unorganized people will not weigh much more than the minister by himself.

* *

One man can pull a big stump if he has the proper machinery; too often the minister is expected to remove big obstacles with his bare hands.

* *

People who are in trouble and who need help are like children, and we should believe in them and love them for the same reasons—not for what we see in them now, but for the great and noble things our kindness may make possible to them.

* *

The April Shower

"Come in out of the wet," is a familiar saying to most of us. It is to have new and spiritual meaning to all Universalists during the month of April. The Women's Missionary Association proposes to mobilize the women of the Universalist Church under the sign of the umbrella. Elsewhere will be found an account of the more than clever plan. Umbrellas should be as universal as Comrades' buttons.

A Significant Picture

We wish every layman in the Universalist Church could see a picture that came to the *Leader* office the other day. Grouped about a big bulletin board on which can be read, "Laymen's Sunday, Feb. 13, this service conducted entirely by laymen," are twenty-six men younger and older who took part in the service. It is one of our smaller churches that seemed almost ready to close a few years ago. The picture might have been taken before any one of a hundred churches. The Universalist Comrades is more, much more, than an organization. It is a united endeavor of man who are seeking to make brotherhood the law of life.

Try the Golden Rule

Evidently the Chamber of Commerce of the United States has heard of Arthur Nash. Moved by evidence which it has accumulated that lowered ethical

morale among American business men is responsible for much of the present business depression, a committee of the Chamber has sent forth a sermon on trading ethics to its large constituency. Thus out of the mouths of the commercial class of the country is coming forth wisdom that statesmen—and some "patriot" preachers—spurn. "Stand for the 'Golden Rule' policy throughout your business undertaking," says the organization with more than three thousand local affiliated bodies. "Do it, even if you have to take smaller profits, so as to show that you mean it," add these lay preachers. Marshal Foch and Premier Lloyd George should go to school to these gospelers.

* *

BE IT REMEMBERED

THE First Universalist Church of Providence, Rhode Island, is soon to celebrate its one hundredth anniversary. It will recall many noble memories and splendid achievements. Perhaps, however, the long record contains nothing finer than this passage from its original charter granted April 10, 1821:

> "And be it further enacted, that no subscription to any creed, article of faith or covenant, shall ever be required of others by those who may meet for public worship in said house, when erected; each individual having free and perfect liberty to give that meaning to the Scriptures of the Old and New Testament which shall best accord with his or her understanding of the same."

* *

A GREAT INDUSTRIAL LAGGARD

THE United States Steel Co-operation is one of our greatest industrial combinations. It has been our most conspicuous moral laggard in responding to the progressive social consciousness of the community. When a great commission representing Christian conscience and trained intelligence after a long and careful investigation and backed by a vast mass of evidence declared it to be guilty of high crimes and misdemeanors, its reply was to find an attack on the commission's report by an obscure minister in a small town and send it broadcast to editors and ministers.

Recently it has been established from its own official figures that sixty-five out of every one hundred employees of its subsidiary, the Carnegie Steel Company, work twelve hours a day, and in many cases the seven day week also obtains.

The question of whether and to what extent the Steel Trust has been right in its various controversies with its employees admits of endless difference of opinion. There can be no difference of opinion among intelligent people as to the vast difference it would have made to our whole industrial life and outlook, had the Steel Trust led instead of lagged.

* *

REAL GROWTH

DR. HUNTLEY of the General Sunday School Association has just compiled some most inspiring figures. He furnishes a list of Universalist Sunday schools beginning with Los Angeles, California, and ending with Morrisville, Vermont, that have in recent months made gains in membership ranging from twenty-one to eighty-seven.

This is all the more striking when it is realized that in some cases this means an increase of from one hundred to two hundred per cent. Dr. Huntley further tells us that this represents a general growth and not merely isolated instances. When it is remembered that multitudes of churches and many entire denominations are losing Sunday school enrollment, it is difficult to over-estimate the inspiring significance of these figures.

Every one will see what this means for the Church of to-morrow *providing* we can train these children of the Sunday school of to-day into the church workers of to-morrow. We are all unhappily familiar with the adolescent loss as well as the kindergarten gain of many Sunday schools.

One new and splendid factor enters into the present growth and future permanence of our schools. The Universalist Comrades by common agreement rather than prearranged plan are everywhere taking an active interest in our Sunday schools. Perhaps none of their work wil be more enduringly valuable than this.

* *

DO WE DARE?

UNIVERSALISTS have too often let opportunities go. We admit that the time has come to *do* something as big as our faith. Do we dare even to take the first step? A real proposition was made in the Laymen's number of the *Leader* and yet it may pass simply as a good article and go into the discard with other opportunities. Prof. Jesse H. Holmes of the Friends Church made the proposition under the title, "The Christian and the World Order," in the last paragraph. It is a new, but a sane, practical and eventually necessary, basis of Church union.

Church union based on economy and convenience, as in local merger churches, is sapping the strength of all denominations, and carried to a logical extreme, localitis will become universal. Church union based on theology, as in the Interchurch Movement, produces reaction. Church union based on practical application of beliefs and on common objectives as suggested by Professor Holmes is the real thing as far as it is humanly possible to go now. Placing his finger squarely on the issue, he points out that the essential difference in churches now is that some overlook this world or greatly minimize it in their zeal of other-worldly salvation, while others focus on this world and take the earthly life just as seriously as they do the after-life. This may not be the theological or social difference between churches, but it is the practical, usable difference. Line all churches up in these two clearly defined groups and then face the issue, and agree to disagree by continuing real and not imaginary differences so that people may make a clearly defined choice, or else, "accepting the responsibility for this known world, get together and rescue the world from its exploiters."

The germ of a great movement has been presented to us. Is the Universalist denomination capable of being a leader among the denominations? Do we dare?

The Other Side of the Picture

Lieut. Arnold W. Shutter

IT has been my privilege to read an article which appeared in the issue of the *Universalist Leader* for the week of February 5, 1921, written by George E. Fogg, of Maine, who held the rank of major in our overseas forces during the World War. The rebuke which he administers to the Churches, and the points which he makes, should be carefully considered by all of us who have the interests of our Church and our community at heart. Much of what he has seen, and recorded in this article, I myself have observed, and know to be true. Yet, as I read this article, and re-read it, I began to wonder if there might not be a brighter side to the picture. So it is in no spirit of taking issue with the Major, or of starting a controversy with one for whose record, both as a soldier and as a citizen, I have the profoundest respect, but rather with a view to indicating a possible remedy for some of the glaring faults which he has revealed, that I have undertaken to set forth the following.

The case does not appear to me to be entirely black, nor yet altogether white; but the sketch contains many shades of gray, and, after all, perhaps not such a dirty gray. Looking back over some of the campaigns and maneuvers of our forces, we can see many blunders, many "boneheaded" plays, that cost untold amounts of blood and treasure; and we can see in general a lack of training which sacrificed many lives that might have been saved by more expert methods. But the sum total of all our efforts, good and bad, was victory. And I like to think that the same held true in the work which was carried on by our Churches. There is no question that many a congenital numbskull was occupying a pulpit before, during, and after the war, just as all our officers were not the military experts that we might have wished them to be. And similarly, many a parish failed in its duties toward the families of those that went across. But, to whatever extent it may be possible to multiply instances of this kind, there were many more cases where the reverse was true. In order not to take a particular instance and generalize from it, let us see what the good things were that the Church did accomplish.

With every regiment that went overseas, there went also an army chaplain. These chaplains were with their regiments at all times—a pretty large parish for one man to cover. Many of the soldiers were indifferent to the opportunity which they had of approaching these men to discuss with them the difficulties which beset their souls; and perhaps some of the chaplains did hang back a little when their charges approached the line. But how many outfits came back, their proudest boast in singing the praises of the "Fightin' Chaplain" who stuck to the boys through thick and thin; who went to tend the wounded under fire; who administered first aid; who closed the eyelids of the dying; who checked up on the missing, gave decent burial to the dead, carefully kept and returned to their families the trinkets of the fallen, helped the illiterate to send word to the dear ones at home, gave advice, friendship and counsel to those who came to them, helped the boys in the rest areas to live straight and clean! What if their advice was frequently disregarded? Were they not, for all that, doing a Christlike work?

I hold no brief for any of the organizations like the Y. M. C. A., the Red Cross, the Knights of Columbus, the Salvation Army, unless, possibly, it be the latter. But I submit the proposition: What would our life overseas have been like if we had had none of these people with us? Against the first named, in particular, much criticism that is very just has been leveled. Yet it contained among its personnel many men and women who did excellent work, and whose friendship I highly prize.

Some one who loves statistics may be able to tell you just how far any of these organizations would have gone, if it had not been for the support that they got from the various churches. The churches raised money for these enterprises, they gave of their time and their membership, they organized branches of the Red Cross, they contributed ambulances, they paid for nurses, they knitted socks and sweaters, rolled bandages, gathered clothing, sent of their substance to the relief organizations which were taking care of those of our allies who had been rendered destitute and homeless, and the list could be amplified. If this is not carrying Christ's message, how is it done?

And what did the overseas soldier find when he returned to this country? I quote: "He found a country and a people that were lost in materialism, that had acquired out of the war, not spiritual regeneration, but money—a country and a people that the Church had failed, in this great crisis, to lead into the paths of righteousness." Unfortunately, we are a nation that is very quick to forget a lesson once learned. We have certainly lost most of that beautiful idealism that, for a while, seemed to lift us out of ourselves. And unfortunately, too, the Great War never touched this country; for that would have burned into the minds of those who were not lucky enough to get across, some of the things that these young veterans have brought back with them. But is that because the Church has failed to lead, or because, in our new found luxury and prosperity, we have failed to follow where we are called? The seat of a touring car is more comfortable than the pew of a church, and the handle of a golf club is more alluring, on a beautiful Sunday, than the cover of a hymn book; and if the Sunday is not beautiful, we can't go out anyway, we might get our feet wet. The Church has not failed. But if the Church is weak to-day it is because she is calling for recruits and is not getting them. The minister and the choir can't do it all. The Church is alive to the problem that confronts the nation as never before. But the people are indifferent. This indifference must be overcome, or it will be, not the Church alone, but the whole nation, that will fall.

Let us look at the following passage:

> "But there was no decline in the costs and the comforts of living, which seemed to multiply regardless

of the conditions of money making. The new generation was more greedy of wealth and amusement, shyer of hardships and fatigue than its predecessor. This indeed seems almost one of the commonplaces of history. The desire for an increase of luxury springs up at first among quite a small section of the population, but, if it persists, unchecked by the assaults of convention, which it must necessarily offend in the pursuance of its object, and if the sources of wealth are not drained dry, it will grow from year to year and from generation to generation, with the rise in the quantity of social aspirants and the measure of their desires, through the contagion of desire and the rivalry incident to human nature, in an almost automatic ratio; for as an ancient society gradually breaks up there must be a growing number of persons who are unable to live in the old style, and compelled to attempt to live in the new. Thus almost imperceptibly a complete transformation is effected, in traditions, in institutions and ideas, until the needs of the new society are adapted to fuller and richer conditions of enjoyment. The cost of living increased . . . in town and country alike; comforts became needs and luxuries comforts; gluttony and debauchery spread through society, ruining body, soul, and fortune."

No, that is not a newspaper editorial. It is a chapter from Professor Ferrero's history of the greatness and decline of Rome, and pictures conditions as they existed prior to her downfall. And when Rome fell, it was not because her religion had failed, but because her people no longer took an active interest in her religion.

If a similar fate is not to overtake this country, it will be because we have heeded in time the call to duty, which is being loudly proclaimed from all pulpits, in those churches which have not failed and will not fail: "O Jerusalem, Jerusalem! How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

What To-morrow

Marcel Kraus

"As I see it Business is going through the same transformation as Religion; we are evolving out of the 'letter' of both religion and business into the 'spirit.'"

JUDGE a tree by its fruit. In this statement is embodied a wonderful law of life, and I will endeavor to apply it to existing conditions. Mankind to-day seems to be mainly functioning in commercialism. Let us look at this "tree" of commercialism and behold its "fruit." One of its recently matured fruits was the World War. Present fruits are greed, strife, poverty, crime, etc. Are these to be changed by the methods previously employed? If so, war will result in peace, and criminals when released from prison will be good citizens. Still mankind appears to be going on the same as heretofore and therefore not changing the tree, so how can we reasonably expect the fruit to be different from that which it was and is? In other words, we should recognize that the conditions now in our midst are just what they should be, based upon the causes put into motion.

"Business" has so far meant to most people the accumulation of money. The method of getting it has made but little difference, but now most business men are at sea. Let us examine into the real or inner meaning of "business." Is it not that of human relationship, and has not the existing world chaos been caused by ignoring this, paying no attention to present effects of past actions, and thus interpreting life as a chase for *things?*

The futility of trying to make progress at the expense of others is readily apparent. This applies to a nation as well as an individual. Therefore there can be no lasting prosperity or peace where harm is done to any one. To properly recognize this a new activity must be instituted, replacing the Law of the Survival of the Fittest, by which the strong prey upon the weak, by the Higher Law of the Strong Helping the Weak, not in alms-giving, but in brotherliness, that they may walk upon their own feet.

Anything not built upon the fundamental principle of Justice must fall. This applies to collective individuals called "Capitalism" or "Unionism." To make the analogy of the tree and its fruit to these two institutions, they are the exact fruitage of the opposite tree.

In Capitalism we have its greed and indifference combated by the organization of large numbers to protect themselves, whereas in Unionism, in its desire to relieve suffering, they adopt the wrong way by making selfish demands and failing to assume personal responsibility, so that the natural fruitage is the employer or co-ordinator.

The fallacy of endeavoring to change conditions by legislation is apparent. Instead, if we will enter into a proper harmony with life, or co-operate with our fellow beings, a new order will be born and it will then be seen that Man is not the weak limited being that he seems to be, but instead is the work of God, formed of God's spirit and therefore unlimited in his accomplishment. We are to wake up and realize that we are strong, not weak, patient, not intolerant, fair, not greedy, and thus seeking only the good, the good must prevail. "Bread cast upon the waters must return."

The people of each community should become interested in its problems. They should feel some responsibility regarding conditions in their midst and

go about solving them in a tolerant way. It will then be surprising how these age old problems will gradually vanish.

Such human co-operation is undoubtedly close at hand, bringing its inevitable results of peace and happiness, for mankind is now coming into the fuller consciousness that life is simply living under proper relationship with one another. Every one will then not look upon to-morrow with fear but will live to-day a life of usefulness.

The Universalist Comrades in New York City

The Rev. Thomas Edward Potterton, D. D.

THE Church of the Divine Paternity invited the men of the Metropolitan District to the afternoon service, Sunday, March 13, for a Comrades' meeting. Mr. Louis Annin Ames, who presided with grace and ability, declared that the meeting was unique in the Church of the Divine Paternity, but not in the denomination. In a few crisp sentences Mr. Ames crystallized the thought and purpose of the founders of the Comrades. "It means the nationalization of Men's Clubs and the complete mobilization of the man power of the Church. The proposition is to gather and harness the newcomers. The ideal is the aristocracy of service, expressed through democracy."

Mr. Ralph W. E. Hunt, national president, presented the work of the Comrades in a persuasive way. The address, which follows, was clear and convincing:

"The Order of Universalist Comrades is organized for the definite purpose of applying the teachings of Jesus to the problems of life with the purpose of hastening the day when the Kingdom of God shall come in earth as in heaven.

"For nineteen centuries the torch bearers of the Cross of Christ have lived, labored and made the supreme sacrifice in the name of the principles for which our Order stands. The great Crusaders of the past one hundred and fifty years—Murray, Ballou, Willis, Emerson, Chapin, Shaw, Eaton, Atwood, Shinn and all the rest—through their successful struggles for religious freedom took thousands of men back to Jesus, and his simple but all sufficient gospel for the salvation of the world.

"The recent great war was also the cause for the rediscovery of Jesus by many men—especially the fathers of boys who went overseas, some never to return in physical form. Some of these fathers have told us of their spiritual need, and how it was met by the Master through his teachings in the New Testament. Some of these men have found in the Order of Universalist Comrades the great opportunity for enlistment in the name of the eternal principles of Right, Justice, and Mercy which all the world needs—and for which their boys laid down their lives.

"We are organized for something worth while; for something as big as the Universe, and as Infinite as its Creator. No lodge, no club, no fraternity, however fine or great, offers so complete and thrilling a program for men as the Order of Universalist Comrades.

"With over 20,000,000 school children in the United States growing up in a land whose total wealth is over $225,000,000,000, real red-blooded American men are realizing more than ever to-day that they must get busy, stand up and be counted in the great Christian Army, or their own boys and girls, flesh of their flesh and blood of their blood—will be *counted out* in the generation now dawning.

"Men of wisdom have discovered that materialism and the wars it breeds will not save the world. It only aggravates some of the cancers on the life of humanity. Wise men now know that the only hope is in getting over to the boys and girls the social, economic, moral and spiritual program of Jesus Christ and his Church Universal.

"It is said that ninety per cent of any given amount of money spent in trying to improve adults and to get them to square their lives to right ways of living will yield only ten per cent; spent on our boys and girls from seven years to seventeen years of age, it yields ninety per cent in results accomplished.

"We are mobilizing the men of the Universalist Church for no other reason than to help God in His plan for completing humanity—unitedly and with the strength of many in one, doing our part in the terms of Liberal Christianity, training the next generation to preserve the Christian ideals of the centuries, but more than that to bring them into actual operation as active forces in the lives not only of our American people, but in far away Japan and all the nations whose life we can influence by our great program of social reconstruction.

"We are out with the Great Vision, which I have so inadequately touched upon—the vision which presents in supreme objectives our ultimate goal of a complete and perfect Social Order for all mankind—and so we are, of course, concerned with the elementary objectives of bringing our boys and our men into active service in the Universalist Church, that they may catch the vision and develop a passion to work for those supreme objectives of the race. The very spirit of our Order is so all-inclusive that we could just as well be called Universal Comrades as Universalist Comrades, but one reason why the Comrades desire to render service to the Universalist Church particularly is because they happen to love that Church more than any other, and if they didn't they are the kind of men who would get out of it and get into the one they did favor.

"A New York layman, one of your own distinguished sons, Louis Annin Ames, loving the Universalist Church more than any other, with peculiar genius called kindred minds together at the Worcester General Convention in 1917 and organized the Order of Universalist Comrades. This Order is not a laymen's league as that term is ordinarily used. The Order of Comrades requires that a man in order to be eligible for membership must have rendered valuable service or must express himself as desirous of rendering service to the Universalist Church or its institutions.

"If you already have a men's club it is a very simple matter to amend your constitution to conform with the requirements of the National Order so that your club may become a chapter. You need not lose your identity as the special kind of club that you now are, neither do you need to change your name, as explained in the Comrades Handbook. Your members must, however, sign membership acceptance blanks, signifying their desire of rendering service to the Universalist Church or its institutions. What constitutes service is left for the local chapter to determine.

"I have never yet heard of one man in any Universalist men's club (unless he be delinquent in paying his dues, as well as in his attendance at meetings) who does not render some service to the Universalist Church and its institutions by the fact that he voluntarily lends his name and its influence to that club, the existence of which if it is at all active indirectly and directly renders service to the church and its institutions.

"The so-called community members of your men's clubs, who apparently come to the meetings only for the programs offered, in many cases, if approached properly by the right men of the membership committee, might surprise you by accepting membership in the Comrades. Men know what the motive back of a church club is and they have more respect for the church when its members dignify the men's movement by frankly stating that motive. I know of no church club organized for so-called community service that does not by the work it accomplishes through forums, etc., render a very distinct service to our Church and its institutions. However, there may be instances where it would be best, temporarily at least, to organize a chapter of the Comrades separate from the present men's club. This chapter would gradually attract the majority of all of your active men interested in the church. In Congress Square Church, Portland, Maine, the men's club, known as the Congress Square Associates (a real community club conducting an Open Forum Sunday evenings with audiences ranging from 500 to 1200 people made up of all races and creeds, Jew and Gentile), has finally amended its constitution and is now the Congress Square Associates Local Chapter of the Order of Universalist Comrades.

"Another church thought it advisable to keep its men's club intact and organized a chapter of the Comrades separately from it. All but seven members of the men's club are members of the Comrades Chapter and the Comrades Chapter has attracted some loyal church men who would not join the men's club. Eventually the two organizations will merge into one.

"Dr. Pullman once said, 'You can not measure the worth of a church by the *size* of its men's club.' It is the quality of church loyalty that counts. Large membership lists (often full of dead-wood) are thrilling to certain splendid types of minds, but the inventory, if all depreciation is taken out monthly, will, at the end of the year, or in times of crisis or change of leadership, present no skeletons in the closet, and be of more real worth.

"Dr. Potterton says: 'Every minister has a personal following. The greatness of a minister becomes manifest in the success he has in attaching his personal following to the body of a living church.'

"In the spirit of the great universal principles the Comrades have, as already stated, adopted as one objective the building of a Boys' Home in Japan. One State Chapter of Comrades has pledged $1,000 for this purpose and another is out for $3,500, and many ministers and laymen have volunteered other substantial subscriptions. Of course all such financial objectives are in the nature of an appeal, and the subscriptions are entirely voluntary on the part of our members.

"If you and I, however, do not want to see our children slaughtered in another world war, we have got to understand and heed the rumblings from the Far East. There are conditions over there to-day that, unless they are remedied or cured by Christians, will bring about an upheaval worse than the world war, sending tattered wrecks of American boyhood and manhood back from a war with the Orient.

Our protection lies in such work as the Universalist Comrades propose to do in Tokyo, Japan, in common with thousands of other organized Christians.

"We have chosen for one of our tasks the management of a plan to build a Boys' Home over there in the Sunrise Kingdom. It will be a direct contribution to human good. Wise Japanese already are saying that their only hope is Christianity.

"In the next few minutes I shall endeavor to close this message from the Comrades as I opened it, with the thought of our Elder Brother and Comrade and his spirit. I wonder if we business men fully realize that three-fourths of Jesus' life was spent as a practical business man—a master builder—and that fully one-half of his teachings were social or economic. One of his great parables was on the employers of labor. His testimony to 'efficiency' was demonstrated in his plan of sending the disciples out two by two in the interests of his program

"When I think of the painstaking way in which Christ build up his working organization and the wonderful blend of practical everyday common sense ideas with the spiritual in his appeal to men to enlist in his great World Reconstruction program, I marvel, and as an ambitious business man I willingly sit at his feet to learn his methods—his way of picking men, and getting the most and best service out of them.

"Of course, it was his perfect character behind his simple words to those two fisherman by the sea, "Come ye after me and I will make you to become fishers of men," that gave the real power to the call that persuaded these fisher folk to turn their minds and give their strength and influence to new and strange activities into which this Carpenter of Nazareth led them.

"He is as much alive to-day as he was then, and he is calling the men, *the men*, of the world, to save the children of the world from illiteracy, immorality, slavery worse than anything the world has ever seen; and make this a world of love.

"In words suggested by Lincoln, we are not bound to win, but we are bound to be true; we are not bound to succeed, but we are bound to live up to what light we have as Comrades of the Order of the Great Universals.

"May we follow the Christ and he will make us become fishers of men, spiritual engineers, for the building of the Beloved Community to be known in earth as in heaven as the Kingdom of God."

The second speaker, Mr. Richard Billings, delivered a unique address upon the work of Jesus in his earthly life in Palestine.

He declared that the large and historic work of a man was colored and influenced by the common labor of the early days, evidenced in the lives of Wilson, Taft, Roosevelt. Mr. Billings doubted the usual belief that Jesus was a carpenter or a builder. The Man of Nazareth knew nature and lived in God's out-of-doors—he knew not the solitude of a workshop. He was not a man of property, for he idealized the work of a servant. His recognition of soul integrity is pictured in the parable of the steward. Jesus probably labored upon the soil, as a servant, and later became a steward. In this way he gained the virtues of obedience and command.

Mr. Herbert F. Gunnison expressed his conservative enthusiasm for the new movement. "It is time for the men to awaken and prove their manhood in religious work. The women have a notable record of achievement and will continue in the way of success. But the complexity of modern civilization, with the problems of the day up for consideration, demands the best thought and service of men."

The meeting was prophetic, even as the Comrades itself is the most promising movement of the Church.

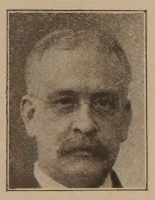
To one man, at least, the Comrades is a denominational quickener, a soul renewer, a baptism of the spirit. It places emphasis upon right things. Spelling hope in luminous characters, it coins faith into service, and through service increases faith.

The dynamics of goodness and usefulness make for brotherhood.

The Universalist Comrades is the biggest revival in real religion that the Church has known in a generation. God bless the leaders, and may all our men be blessed as co-operators in the mighty dreaming and doing.

Editorial Correspondence

From the Southland



THE fair young lady who reigns behind the counter where good things are sold at profiteering prices, revealed that she still retained remnants of noble impulse when she handed me a paper which had just arrived, saying, "Here, you can have this, I never get time to read anything any more." I wish to state that the paper was not the *Leader*, and I was rather proud and puffed up, until I ran across a business man who told me he never got time to read anything any more, and then added, to my humiliation, "There is a whole bunch of *Leaders* up home and I never have time even to open them."

Right there I became thoughtful! And into my thinking came the words of a lot of our ministers who never get time to read anything any more. And I thought, that is one reason why there is so much ineffective preaching. How is it possible to make bricks without straw? How is it possible to make sermons without fifty-seven varieties of sense? Here are minds, good minds crammed full of capacity, into which there was poured in the student-days some very good material, but which has been worked over and over until it is not only very thin, but is wholly out of date. And they are supplying the exhausted resources by a hasty glance at the scareheads in the daily newspaper; they have no time for real reading, or rather, reading of the real. And the laity are but following the example of their ministers. Once upon a time the minister's work was supplemented by the reading of his parishioners. There were found in every home the books issued by the Church, and they were read with enjoyment and profit, and when the preacher discoursed along certain lines he had an intelligent and interested following. But to-day no one has any time to read.

Now we are making two campaigns in connection with our Church paper. The first is in the office, where, by enlisting a large number of able helpers, we are trying to make a larger and better paper with a broader outlook and a wider interest, something which will be a credit and help to our cause, a paper which will appeal to a larger constituency. The other campaign is in the field, in charge of the Universalist Comrades, and its goal is to put the paper into every Universalist home, and quite a lot of those which are going to be Universalist. This campaign is succeeding gloriously.

Now I am going to propose another campaign in order that the first two may be profitable. And my campaign which I am going to institute is to secure the regular reading of this good journal which is to be distributed. The very best periodical in the world is without value until it is read. In the waste basket it may make an excellent nest for the mice, and any paper, unless it be a saturated Baptist, will serve to kindle the kitchen fire, but the only way to secure the object for which it is written, printed and circulated, is to have it read. There is no possible hope for a denomination which does not have a paper, have it circulated and read.

It must be read by the ministers, not simply the frivolities and the gossipy church news, but the articles which voice the opinions of the young and the old, the conservative and the radical. It is the easiest thing in the world for any minister to get narrow, to get into a rut; he needs to read what he does not believe, he needs to read the word of the fellow he doesn't like. He should know every phase of opinion, and in our broad fellowship there are a lot of them. Then, having read and digested, he should take his paper to the people and tie their attention to it. We shall have a denominational consciousness only with an intelligent denominational constituency. Get one half even of our people to taking and reading our church paper and we shall have no difficulty

in putting over larger enterprises than we have ever before dreamed of.

These three interlocking campaigns form the key to our success.

In the mission field we have a practical illustration of the effect of a non-reading public. Here, in this winter resort, there are hundreds of our people from all over the country, and in spite of the announcements and communications in the *Leader*, and of constant daily notices and equally constant publication of sermons in the daily papers, they do not know of the existence and progress of our mission, and are surprised when they happen upon it! People do not read, save it be a big poster with a picture.

Here they do like to receive their intellectual pabulum when administered through the ear! If it can be made known that a great speaker is to speak in the evening when there is no other attraction, large crowds will gather—it is so much easier to listen than to read. Mr. Bryan is always sure of a multitude, and he speaks on all occasions and for every conceivable purpose. I have been interested in hearing the comments of those who are eager to learn what he has to say. Thousands attend his Sunday school class and, though his exposition is old-fashioned, and very Orthodox, he works in much homely practical philosophy. As his hearers come away they all say he is a wonderful orator, and sometimes they recall some one or more things he said, but when I ask them what it means to them, they answer," Oh, I don't know, but he is a wonderful speaker, and I like to hear a good speaker!" With the great majority they are just indulging in a vocal stimulant, and they get far more of stimulant than of nourishment.

But it was reserved for a member of the Editorial Staff of the *Leader* to call out the largest audience of the season, filling to overflowing the largest auditorium we have. For weeks before that by propaganda the people were made to give heed to the fact that Rabbi Stephen S. Wise was coming on a certain Sunday night, and that only by going an hour in advance could good seats be obtained.

Of course I was interested in a member of our staff, and was one of those who secured a good seat, and of course it was worth the effort. I had heard him before, on one memorable occasion, in Paris, but I have seldom, if ever, witnessed such an ovation as was tendered him on this occasion. Mr. Bryan introduced him with exalted praise, and I will say in parenthesis that afterwards Dr. Wise introduced his Editorial Chief to Colonel Bryan with almost equal enthusiasm! Rabbi Wise proved worthy of all that was said about him, as he won and held the great audience of Gentile and Jew to a splendid study of a glorious America potential in the no-distant future, when justice and fair play shall reign in all our relations.

But our Mission Church can also command a crowd when it makes the winning appeal. We have not yet been overwhelmed with the multitudes attending our services, but recently the women of our church gave a Garden Party, which literally compelled the attention of the whole city, and did this on pure merit. We are most fortunate in having with us Mr. and Mrs. William H. Luden from Reading, Pa., members of our church in that city. Last year Mr. Luden purchased one of the finest estates in Miami for a winter home. The house is massive and strikingly beautiful, in the Italian Renaissance style of architecture, and is located at the apex of a crescent bending into Biscayne Bay, from which by a series of gentle terraces the lawn rises to the noble porticos which flank the central entrance. At the rear there is a great tesselated open porch all surrounded by tropical palms and plants reaching back to the extensive gardens. Within, the house is simply but richly furnished. Here was the ideal place for a Garden Party, and Mr. and Mrs. Luden, adding to their generous support of the Mission, tendered the whole place together with their own assistance. And our Garden Party will take rank among the chief social functions of the season, because of the sale which was held in connection with it, the high class entertainment which was given and the fine courtesy everywhere shown.

The daily papers gave extended notices, and we feel that this great enterprise helped to put the Universalist Church on the map of Miami. Incidentally we are rather proud to confess that there were more than four hundred people present, and the net returns in money will go over five hundred dollars. Which is doing pretty well for a Mission only five months old.

Our next enterprise will be to locate some sort of a building in which to hold services at a reasonable hour, and make possible the holding of Sunday school and social gatherings. We do not know yet just how this is to be accomplished, but that does not stall us in the least; we have faith greater than a cocoanut, and are saying to all financial and social and theological mountains, Be thou removed and cast into Biscayne Bay, and it will be done! Not this season perhaps, for the first of May the pastor must hie him to the Northland and help keep the lid off of things until we get to Detroit, when the said lid is to be cast into the Detroit River!

It is an interesting experiment, this writing with an editorial pen sixteen hundred miles long, but I find it lacks the personal touch; in spite of the growing news service of the *Leader*, I recognize that I am unconsciously but irresistibly sizing up the Universalist Church by its youngest Mission, and trying as best I can to get a line on the real living world by observing this universal summer picnic which is dancing before my eyes twenty-four hours of each day, with a few hours thrown in for good measure semi-frequently.

One thing, I am convinced, must dominate our activities as a Church in the mission field and in the home church, and that is the fact that forces, human, financial and religious, do not gather about nothing in particular, but about the something that is specific and distinctive. They do gather about a man sometimes, but a man in the eyes of the ages is only a flitting mite in the sun; he passes and the forces are dissipated save they be hitched on to some abiding principles. We shall never win a new and larger constituency to our standard, unless we keep our standard flying. We shall never have a Church to pass along to our children unless we organize our forces so that they will hold together. Never was there a more foolish heresy

than that proclaimed by some who, weary of the struggle, assume and announce that our mission is but to scatter the seed and leave its growth to God.

Go tell that to the farmer and ask him for a job, and you will land where you ought to be, in the poorhouse! We must scatter the seed, but we must have the seed to scatter, and centers from which to scatter and prepared fields in which to scatter. And we must begin with what we have; we must conserve our own; we must beware lest in chasing one possibility outside we lose not a dozen realities within. In the mighty federation of Christian forces which is on the way, we want to have part, and something worth while with which to federate. When we all draw near the altar, are we to lay nothing on it or something? The present experience of our Church in the glorious campaign now on, is thrilling because we are trying to create something real instead of an effervescent dream. A little real bread of life will go a long way farther in glorifying God and serving man than a ship-load of Dead Sea apples.

F. A. B.

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A CHURCH FOR UNIVERSALISTS WITHOUT A LOCAL CHURCH HOME

How Many Do You Know?

THE country is full of avowed Universalists and others who believe that way, who live in communities where we have no church. A part of our Crusade program is to get into communication with these people and enroll them in a General Convention or State Convention Church.

The General Convention Church, with the General Superintendent as pastor, has been organized. State Convention Churches with the State Superintendents as pastors are being organized where they do not already exist. Universalists living in places where we have no church may affiliate with the General Convention or State Convention Church, and if they are not members of some church located in a city or town in which they lived formerly, they may be counted as a part of our increase in the Crusade.

Already we are in touch with hundreds of these isolated Universalists who are enrolling as members or as constituents of the Convention Church.

We are sending a letter to every such person whose name we are able to secure. This letter carries with it a card to be filled out and returned which results in membership in or identification with the Convention Church. With it also goes a blank for use by the recipient who is requested to write on it the names and addresses of people known to them to be kindly disposed toward the Universalist idea.

The response to this campaign to date is most gratifying. Every day these friends in places where we have no church are answering our letters and sending in their own membership cards together with a long list of other people to whom we write at once. These people in turn send in more names and thus the work goes on. It looks like an endless chain.

The possibilities of this Convention Church movement are—well, who can measure them? By Detroit, next October, we will have thousands on our lists who at present are unaccounted for and, best of all, we shall have them at work. We plan to follow up this lead with literature and suggestions about organizing Sunday schools and groups for purposes of worship.

How You Can Help

Only one thing is needed: *your help.* How can you help?

Send to the General Superintendent, the Rev. John S. Lowe, D. D., 359 Boylston Street, Boston, Massachusetts, the names of people formerly connected with your church, whether members or not, who have moved to some place where we have no church. Do it now. We will write them at once.

There is still another class of people we desire to reach. In almost every community there are people who can not believe the "sinner be saved or you are forever lost" doctrines with which they are familiar. They may even be of the opinion that they can not believe in God because they do not believe in the only God they know anything about. We have the statement of the religion of Jesus that will meet their need. It is our duty to carry it to them. If you are acquainted with a few of these people send us their names and we will communicate with them.

John Smith Lowe.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Book and the Pocketbook

THERE was a day when I watched the ringing of the doorbell, and hasted that I might open it; and Keturah she noticed it. And when the Bell Rang and the Expressman brought a Large Package, I was at the door, and so was Keturah.

And I essayed to slip the package into mine own room unobserved, but it profited me nothing.

And Keturah required of me an answer, saying, Hast thou been buying more books?

And I was speechless.

And she asked, Are they New Books, that look well upon the shelves, or are they Dusty and Rusty and Musty?

And I answered her not, for they were all that she had said, and then some.

And she said, Let me behold them.

And I cut the string, and opened the package.

And Keturah said, Of all the purchases which thou hast made of old and tattered books, these are verily the worst.

And I said, O thou most lovable among women, be silent that I may entreat thee. Behold, there is in the City a Dealer whose place of business is in Strange Basements and Garrets, so that he moveth every time the rent cometh due. And I found him yesterday in a Different Place. And it was darker and more crowded than the last place, and that was more so than the one before. And he is about to move as soon as he can find a place more dark and with lower rent. And my heart pitied him. And forasmuch as he is about to move, he sold me these books Very Cheap.

And Keturah said, Yea, and that is the worst of it. For had his prices been high, thou hadst looked at his books and bought one, or peradventure

thou hadst bought two, it had not been so bad. But where wilt thou put these?

And I said, I think I can find room.

And she said, Yea, and will thy Second Wife dust them as I have done all these years?

And I said, I hope not. For neither do I desire a Second Wife nor yet that my books should be disturbed.

And she said, My lord, I have heard that sad tale about the old bookseller and his poverty. When an Habitually truthful Man attempteth to deceive, he should begin practise on some one other than his Wedded Wife, for thou canst not fool me. Yea, that old bookseller hath more money in the bank than thou hast, and that is very little.

And I said, O thou most gracious of all the daughters of Eve, all my life hath there been war between the Book and the Pocket Book, and the Pocket Book doth ever get the worst of it. Yet have we money for our honest debts.

And Keturah smiled, and said, There must be granted unto every man at least one little folly, and thou dost not Drink nor Swear nor Gamble; and I will be patient in the matter of the Books.

* * *

WOMEN'S NATIONAL MISSIONARY ASSOCIATION

Murray Crusade April Shower

Practical as well as unique and exceedingly clever is the plan adopted by the Women's National Missionary Association for

the Murray Crusade for membership. Since April, the proverbial month for showers, was the time designated when an invitation should be sent to every woman in the denomination asking her to join the Association, it was decided to call the campaign an "April Shower," and to adopt the umbrella as the official sign. Then, since April showers invariably bring May flowers, it was planned to hold mass meetings in May at large centers, when reports of the Shower should be received.

Letters are to be sent to the state presidents, the presidents of Mission Circles, and to the ministers, forecasting the Shower and asking them to help in providing umbrellas to prospective candidates for membership. The material to be used, which consists of an attractive printed invitation, on the back of which is pictured an umbrella, leaflets of information regarding the Association, and pledge cards for membership, are to be sent for distribution direct to the parish.

Not only does this April Shower bid fair to add many new recruits to the W. N. M. A., and enable them to make a splendid report at the Detroit Convention, but it will bring before our people the great work which the Association is accomplishing at home and abroad. When the women of the denomination understand what the Association is doing and what it might do with a larger membership, they will gladly give their united support and "come in out of the rain."

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THE SUNDAY SCHOOL LESSON

Charles A. Alden

APRIL 3—THE IDEAL CHRISTIAN

Romans 12 : 1, 2, 9-21

No Dead Proxy

Sacrifice without substitution. This demand directly denies the idea that the sacrifice of Jesus on Calvary is sufficient to cover all requirements of sacrifice. Jesus did enough to show humanity forever the value of sacrifice. He provided no substitution for our adequate service. These contrasts between the old Jewish conception of service and those of the ideal Christian should be noted in teaching: First, living sacrifice instead of a dead one; personal instead of substitutional; spiritual rather than physical (in spite of its plea for "bodies," because it requires a spiritual readiness to sacrifice that must dominate the giving of bodies); and spiritual habit of daily life as against the periodic ceremonies of the old ritual. Compare in this last particularly Isaiah 1 : 10-20, in the midst of which the prophet emphasizes as against the dead sacrifices his message: "Cease to do evil, learn to do well." With the word "holy" recall that its first essential is "whole." Then add thought of the wholeness of the four human powers with which the Christ commanded love to God—heart, mind, strength and soul. The Revised Version supplies as optional the word "spiritual" as an adjective qualifying "service." It is certainly a matter of congratulation among Liberals that the words "reasonable" and "spiritual" are tending to become synonyms. But the Revised Version also makes "worship" optional instead of "service." This suggests several combinations that are worth considering. Which means the most to you? Also is the verse any stronger with the words "which is" (these are in italics, which means they are supplied by the translator because he thought them necessary to complete the thought, or sentence) or does it add to the strength of it to leave them out according to the original?

The Holy Objective

Referring back to the four powers with which Christ calls men to love God, it may be noted that men regularly love (some one, some thing, somehow) with precisely these powers, but they usually divide them up on different objectives. Here again is the value of the word "holy" (whole). Most men are willing and ready to sacrifice with some one of these four powers, sometimes with all of them, but for an unholy objective. We use the word unholy as opposed to the word "whole," by which we claim that the objective oft dominant in the human mind may not be vicious, or vilely evil. It needs only to be partial, when the vision includes the whole, that is, they really know better, in order to be an unholy objective. This is the point where all selfishness of person, or group, or class, is obviously unholy. "This is the condemnation, that light shineth in the darkness and the darkness comprehendeth it not." God does not ask men to use any power they do not possess, nor any power they are not already using. Religion is simply to co-ordinate those powers and use them together toward a whole, and therefore, worthy, "holy," objective. Partial life is life, but the whole is the "more abundant life" which Jesus promised those who knew him as "the way."

Romance of Two Worlds

The Revised Version gives us "fashioned according" in place of "conformed to." It probably is a better translation, but the old to me is stronger. Its meaning, "formed together with," is clearer to me. The two worlds, material and spiritual, form with yourself the famous "triangle" that demands solution. "Transformed" means formed across, or at an angle to. "The way of the transgressor (the goer across) is hard." It does not apply merely to the evil doer. If you go across the way of "this world," as you must if you are "transformed," the way is hard also. "Renewing of mind" may be simplified in our understanding if we consider how we renew the body, namely, by food and drink, fresh air and exercise. Many of us are now reading the last phrase thus: "that ye may prove that what is good and acceptable and perfect is the will of God." This is practically justified by the reading the R. V. makes optional: "the will of God, the thing which is good and acceptable and perfect."

Straight Forward

The rest of the passage sets in spiritual mosaic the details in which application of the principles declared in the first two verses is important. It is a fairly comprehensive list. Habituated to checking up on these details by the declared principles, one would hardly go wrong on any omitted items. "Love without hypocrisy." That means love in straightforward attitude and action. Compare it with crooked backwardness. Some one suggests that "evil" is to "live" backward. (Spell "live" backward.) You do not want the sight or touch of what you abhor. But don't get deeds and people mixed up, if you want to be true to Universalism. What you "cleave to" you cultivate, study, emulate. It is a word that suggests not merely courtship, or engagement, but marriage "until death" liberates us to a closer intimacy.

Love and Let Love

With verse 10, on "love of the brethren," compare the characteristics of love if you substitute the word "love" for the word "charity" in the thirteenth of first Corinthians, vs. 11. Put in our ordinary language it means: Get a move on; make it snappy; put some pep into it. We make our religious service too much like a funeral. We give with a sigh, forgive with reluctance, contribute with a groan, and call it "serving the Lord." If an earthly servant acted that way toward us, we would discharge him instantly for "impertinence" if it wasn't so hard to get another. If a man acted toward a human judge as most of us act toward God, he would be guilty of contempt of court. We claim that Conservatives, in their creeds, fail to describe the love of God, or the God of love; perchance we might profitably consider whether we Liberals, in our deeds, adequately exemplify the love of man, or the man of love. This list of admonitions is a list for the enlisted. It is the spiritual manual of arms. It is the code of the spiritual training camp. It sets forth the parliamentary order for the "parliament of man."

Peace Preparedness

It takes two to keep the peace as much as it does "to make a quarrel." The two conditions set forth in verse 18 are significant. "If it be possible" and "as much as lieth in you" are two distinct angles of approach to being at peace with all men. Paul wrote this a good while ago, but those two angles are very big in the human thought just now. Think of the first in the terms of *the* League of Nations, or *a* League of Nations, as you may prefer. Think of the second in the terms of disarmament. Think of the first in the terms of all movements toward church federation. Think about the second in the terms of the question, whether Liberals are not in a position (if they could unite among themselves) to call a conference of all denominations to consider an interdenominational disarmament or a unified command.

The Golden Rule

It is significant that the Golden Text of this lesson is the Golden Rule. It forms a standard by which to measure all we say or think about the apostle's idea of an ideal Christian, either in the principles of the first two verses or the details of the remainder of the lesson text.

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NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

The Day of the Opening Eyes

One of the central problems in every one of the larger evangelical bodies is the difference between the faith of the minister and the faith of the people. Most laymen have been trained to think in the older conceptions of the Bible. They are not altogether comfortable in these conceptions and often come to their ministers for help, but they often reject the help that is given. The *Congregationalist* has been publishing recently a series of articles on the Bible, by Rev. Frank M. Sheldon. He presented a series of interpretations which are familiar to every minister who has been reading modern books on the Bible These articles have been read by lay churchmen of one of the most progressive of the evangelical denominations. In a symposium which the *Congregationalist* published, it is evident that there has been widespread dissatisfaction with the point of view. The fact indicates one of the great sources of weakness in the evangelical denominations. The minister holds to different conceptions from his people and when he even timidly undertakes to present his views, he is branded as a trouble maker. Until the minister learns constructive and pedagogical methods of presenting his views and until laymen learn tolerance, there will be weakness and hesitation in evangelical ranks. (*From the "Department of Interdenominational Acquaintance" in the Christian Century.*)

The Sharp Edge of Christianity

We do not bring into question the sincerity, devotedness, or ability of our leaders, if we inquire whether they really know where the sharp edge of Christianity is, and whether their present policies can bring us to the goal of our Christian hopes. Such inquiries are a form of co-operation. . . . In the churches we behold a vast number of men. Here is potential spiritual energy so vast that if it were directed toward a definite objective it would be irresistible. Here are enormous investments of money, and even these represent but a fraction of what church members could give to any cause that was dearer to them than life. If church membership meant that there is such a cause, imagination could hardly picture the possible results. It is clear, however, that the ministry has not succeeded in impressing upon the laity that church membership has any such meaning as this. The natural inference is that the ministry itself does not think in such terms. (*George A. Coe, in the Journal of Religion, successor to the Biblical World.*)

World Needs "Folks"

Our guess is that the world wants—it does not know it—real religion embodied in great humans. They will recognize it only as they see it in friendly men and women who are good neighbors and capable of being Good Samaritans without badges, brass bands, heralds or uniforms. The world needs "folks" who do not reach down to lift up in smug consciousness of superiority. They need missionaries who do not go out on missions or go away to missionize. They want friendly home folks who know nothing about "cases" or fuss about studies of conditions, unmoved by common sympathy. The world—and that means all of us, not the "other half" or the "submerged" or any class, or set, or castes, or social outcasts—needs religion of the "know nothing" kind, knowing nothing but folks in the need of the grace of a good God, of the prayer of conscious need offered in the faith of children to a loving Father and Christ crucified. (*A. P. Johnson, editor and owner of the Grand Rapids News, writing in Association Men.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

I HEARD SPRING CALL

I heard Spring call across the gray
And broken-clouded sky to-day,
And caught a faint evasive scent,
That swiftly on the east wind went,
Like some dim memory of May.

There is no least light-budded spray
Of white or green along my way,
And yet, on some grave message bent,
I heard Spring call.

It sounded like some thrush astray
Too early, or some wistful fay
That begged a scrap of merriment;
Through storm and cold I bide content,
Since, beginning promise blithe and gay,
I heard Spring call.

Charlotte Becker.

THE SHEPHERD BOY WHO HAD FAITH

Elizabeth Lee

HIGH upon the hillsides of Judea, so many years ago that we should have to count them in hundreds, there lived a shepherd lad whose quiet, uneventful life was dedicated to the care of his sheep and implicit obedience to his father and the lord of the country. He gave the service almost blindly, not thinking of himself, well content to spend his life on the hillside in peace and quiet with his flocks. Only one thing had ever broken into his routine, and that had been the visit of some shepherds from a far country, who told of the greatest experience they had ever had, the following of a mighty star, many years before, which had led them over hill and over dale to the City of David, where they had found a baby, lying in the manger of a rude stable, because there was no room at the inn. And in obedience to a heavenly command they had bowed down and worshiped him, hailing him as the Messiah and the Prince of Peace.

To the young lad who had seen but little of the world, this seemed a strange adventure, and many times he thought of it as he followed his flocks along the rugged paths. The baby would be a man now, he thought, and he wondered if he were a shepherd, or a carpenter, or, possibly, a rabbi, the most honored calling earth could have. But always his wonderings ended with the hopeless questions—"What good will it do me to know? What use could I be to the Messiah with my misshapen body and crooked back?" For the shepherd was a cripple, hunchbacked and lame; yet he was patient, except when vague yearnings troubled him. It was hard for a boy of fifteen to be so handicapped, and unable to run and play with his companions, and often he grew bitter with the longing to be well and strong. He began to be dissatisfied with his monotonous life, and yearned to leave the quiet hillside and go out into the world.

"For if this man is the Messiah, then he could tell me how to be content," the boy reasoned to himself. "Surely if he were born in a stable he would be meek and lowly of heart, and would not be impatient with one so humble as I."

Daily the conviction grew upon him that if he could find the Messiah he would be made content, and possibly cured, for, although news traveled but slowly among the hills, yet rumors had come to him that this man cured the lame and the blind, and even raised the dead! So finally one morning he said farewell to his companions, who were inclined to scoff at him and his dreams, and started down the hill to the City of David. It was a long, wearisome journey, and doubly hard for one who was lame; yet he trudged faithfully on, repeating to himself with dogged persistence, "If I can find him, he will cure me!"

Then at last there came a day when, from the hill above, the boy looked down on the City of David, still and drowsy in the gray dawn, and held out his hands, whispering, "Bethlehem! It is there he was born, and perhaps he will be living here now; and if I can find him, he will cure me!" He gave one more look around from the hillside, at Bethlehem nestled below, the pleasant valley, the river, and, off to the north, Jeruselam, with its walls and towers. Joyfully then he started down on what he thought to be the last stretch of his journey, so tired and footsore he could hardly walk, yet upheld by his faith. "I must find him; for I believe in him now," he told himself over and over; and plodded on, though the sun was high now, and the heat of the day was intense. It was past midday when he finally entered Bethlehem and faltered before the door of an inn. Perhaps it was the same inn that had refused shelter to the Messiah, so many years before; and yet it could do no harm to ask about him, so, summoning his courage, he stepped into the cool, dark room, and put his timid question. "Can you tell me aught of him they call Messiah?" he asked. "I hear that he heals the lame and the blind, and even raises the dead; and I—" Then he stopped, for the face of the man to whom he spoke held anything but welcome.

"Your Messiah is not here!" answered the innkeeper, harshly. "They do call him a false prophet, and to-day in Jerusalem he will be crucified for posing as the King of the Jews!"

The boy's heart was sick with horror as he stumbled out into the hot afternoon. To be crucified—the Messiah, whose life had gone to doing good for others; who healed the sick and gave life to the dying! For a moment then doubts assailed him, and he hesitated. Did this man really heal? Did he have this divine gift, this God-given power to cure all human ills? Then his faith came back. The boy could not tell how, or why, but somehow he *knew* that this man was good, and pure, and strong; and with this knowledge urging him on, he started for Jerusalem. The time was so short—so pitifully short—and after he reached

the city it might do no good. The Messiah could scarcely stop on his way to death to give new life to another!

Yet the boy kept on, hardly seeing the road in front of him, worn out with traveling, bitterly disappointed, and afraid. The air was heavy now, and strangely dark; a queer fog had settled over the sun, and the wind whispered ominously in the trees. Darker and darker it grew, until it seemed more like midnight than late afternoon. Terrified, the boy stumbled on, glancing fearfully about him, trying to hurry, yet too weary for great haste. Still another blow awaited him at the city wall, when the soldier pointed out the hill where stood, not one cross, but three.

"It is called Golgotha, the place of the skull," said the guard indifferently. "You can scarce see it for the strange darkness that has come over the day. But a little while back he died, and they have taken him to the tomb of a rich man, Joseph of Arimathea, he is named."

"It is because you have killed him that it is so dark," the boy cried in helpless anger. "He would have saved you and saved the world, and you have crucified him!" And he fled away into the darkness and crept up the hill where stood the empty cross. "It is my fault," he sobbed as he knelt before it. "I did not have the faith to come before; and now that I have come, it is too late! Yet, had I come in time you would have cured me! If I had only come in time!"

Night fell over Jerusalem; the hours drifted by. The dawn arose; there was no one to pay any heed to the childish figure sleeping on the deserted hill, and another day passed. It was the morning of the third day when the boy finally arose and limped down the hill, not knowing nor caring where he walked; his only thought the ceaseless refrain: "If I had come in time! If I had only come in time!"

A strange weariness came over him; it seemed as if he could go no farther. "Perhaps I am going to die," he thought; and wondered how it would seem—if he would be afraid, or glad. One thing was sure: in death he would be cured, and whole!

A little distance ahead of him lay a pile of rocks, cool and shadowy where the dawn had not touched them, and his one thought was to hide in their friendly dimness until death should come; so with his last strength he crept on and lay down before what seemed to be the doorway of a cave. Now as he lay there, waiting for the long release of death, a feeling of peace came to him; a sense of rest and security such as he had never known, and he no longer felt weary or saddened, while in his ears it seemed as if all the sweet music of the world were sounding. Then—a light shone through the gloom of his hiding-place; a light so brilliant that it dazzled his tired eyes, and he rose to his feet, wondering, afraid.

Before him there stood a Man, clad in garments of purest white, surrounded by a radiance that seemed to come from heaven itself. Bewildered with fear and apprehension, the boy gazed upon the bright figure, too startled to speak, wondering if this were an angel sent to take him to heaven. Then the Man spoke, and asked gently, "Whom seek ye?"

"I sought him who was called Messiah, whom they crucified for the King of the Jews," the boy answered, timidly at first, then more bravely as he saw the kindliness of the eyes bent upon him. "I heard that he cured the lame and the weak, and so I came many miles to see him. But they told me he was dead, and if that is so, then I want to die, too; for I believed in him! It is my fault; I came too late. If I had come in time, I know he would have cured me, but now, he is dead—I was too late!—yet, I believed!"

There was silence in the doorway of the cave, and, without knowing why, the boy fell on his knees, a great, fearful joy in his heart. Above him there came a voice, infinitely gentle and kind, yet grave and strong:

"I am the Resurrection and the Life; whosoever believeth in me, though he were dead, yet shall he live. For thy faith, thou shalt live also. Arise, and go thy way in peace!"

And so—he rose, straight-limbed and strong, and, obeying the gesture of that tender, scarred hand, he turned down the road to home, a song in his heart, and gladness in his soul. And at the bend in the road he looked back, and saw the risen Lord standing before the opened tomb, a light ineffable about him, the glory of the first Easter in his eyes.

* * *

HUMBLY BEFORE THE LORD

Frances Bowles Pratt

When to the good Lord I shall make confession,
Asking forgiveness, in the watches dim,
Let me not overlook the sin of judging:—
A right belonging solely unto Him.

Who am I, in my narrow circumscription,
To estimate the worth of fellow men?
Am I so free from bias and self-blinding
That God may trust me with His mighty pen?

Let me live nobly; thus by my example
Give inspiration, not discouragement
By harsh denunciation (am I perfect?)
Lest, e'er my arrow flies, its force be spent.

Who dares say what is justice save the Framer
Of laws too vast for man to comprehend?
To God, who moulded our first blind beginning,
The wise will leave the shaping of the end.

* * *

A STARTLING DISCOVERY

There is reason to believe that there may be petroleum in the English hill country, and Lord Cowdray, the great British oil magnate, is beginning to bore for oil at various places in Derbyshire. While engaged in experimental boring some time ago his agent sent him in a bottle a sample of the first crude petroleum struck. Lord Cowdray was in a hurry to go out when it arrived, and gave it to one of his men to deliver to the analyst with a note.

The servant also was in a hurry. He set out to visit his wife, and took the letter with him. Later in the evening he saw what he thought was the bottle on the sideboard, and with a guilty conscience hurried out to deliver it.

In the morning Lord Cowdray received the following telegram:

"Yours is the first find of the century. You've struck paregoric."—*Youth's Companion.*

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

A LETTER FROM MISS HATHAWAY

My dear Miss Bradley:

Thank you so much for your Christmas box, which arrived in good shape. It is lovely of you to remember me. I was so glad to get the Sunshine calendar and very proudly put it up yesterday. Fujii San was perfectly delighted with her book. She will write you some day. Chie went home early so she has not received hers yet, and I have not seen Tei, but will soon. She will be coming here to give lessons again every Thursday after school begins. She is lovelier than ever since she returned. I was afraid that she might be spoiled, every one was so kind to her and Mr. and Mrs. Wilkins did so much for her, but she does not seem to be at all and is so kind and thoughtful of every one, making everybody happy. I do so enjoy the days she comes here. She takes one meal with us and her merry laugh and dear little remarks cheer me wonderfully.

I am glad you like Matsu. She is a noble girl with an excellent mind. I am sure she is bound to do some good work for Japan when she returns. She has been a girl with a purpose ever since she was very little.

We had many very pleasant Christmas exercises, all successful this year. On the night of the 23d, we had our Home girls Christmas. Only Miss Osborn was invited. She could come and we were all so happy. The girls usually have Japanese food on trays and do not have a table cloth. That night we had a simple foreign meal and had a nice white table cloth. Fujii San said it was the first time some of the new girls had ever sat down to such a table and they were so pleased. After supper we met in the parlor and the different rooms each presented some little thing, a song or a pantomime or some joke; all were so good and they had so little time to prepare, it being the close of the term and there were examinations and we were changing rooms and cleaning house and they were getting ready to go away. In the afternoon Fujii San and I hung in my room stockings and filled them. Only a few of the girls knew about this. When we finished playing we came up stairs to my room and found our stockings and took them down to the parlor and opened them. After we had enjoyed our gifts for a little while we became quiet and Fujii San conducted the devotion. At the close we turned out the electric light and lighted a bay candle and had a little quiet time, singing at the close one verse of "Nearer My God to Thee" in Japanese, and then we said "Good-night, sweet sleep," and went to our rooms. It was the first Christmas for a few of the girls and I think they enjoyed it very much.

Fujii San is a splendid helper. She is so good to work and so willing everywhere. She went to her brother's the night of the 30th. He has many children and their New Year's new dresses must have tucks taken in the shoulders and skirts and she said she must help. I miss her greatly. There was not a girl here last night. The servants' rooms are quite far away and their part of the house is rather lonely. There is only one girl here to-night. She is a senior and must study for her graduating essay. Chie will also graduate in March. She has over studied, but I think will be all right. At present she is with her uncle in the famous city of Nara, where she can be very quiet and write. She will be a great help to her father in his social work. Of course, you will wish to educate another girl and go right on with the good work. I am so sorry the Rices are leaving Springfield. I do not understand that it is for good. How well I remember my visit there!

Thank you all so much for everything. A Happy New Year to you all,

Yours very sincerely,

M. Agnes Hathaway.

P. S. I find that I have forgotten to tell you that the gifts to the girls have not been divided yet. The girls who have seen them are so pleased and would thank you sincerely if they were here.

M. A. H.

Blackmer Home, Tokyo, Japan.

Sunday School Search Lights

(The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

* *

* NOTES MNEMONIC. 4. (March 26.) Remember that in our progressive schools officers and teachers are enrolling as Comrades of the Quiet Hour, registering their intention to pray and read the Bible each day. Miss Beulah Cone has charge of the movement. Her address is 359 Boylston St., Boston. *

* *

ADVICE FOR APRIL

The slogan for April ought to counteract any possibility of "spring fever." It should be presented with vigor, as a challenge to faithfulness through the season when there are many temptations to neglect the church and its school.

"Be punctual. Be regular. Be attentive. 'There's a reason.' Be reasonable."

Catch attention, perhaps by reference to the "swarm of B's," emphasizing that these are of the variety that produce the honey of happiness.

The children are familiar with the advertising phrase, "There's a reason." Let them tell what the reason is that we ought to be punctual, regular and attentive.

Get a show of hands of the officers who intend to be "reasonable" during the warm weather; of the teachers; of the scholars. Let the children have a good time with this slogan.

* *

FROM AN ALABAMA APOSTLE

Mrs. T. R. Miller, of Brewton, Ala., has, and deserves to have, many friends and admirers in the Universalist Church. They all will be glad to know what she writes about her Home Department and also about the John Murray lecturer.

"I feel encouraged over our Home Department and I want twenty more *Quarterlies.* I hope to have a large enrollment at the end of the year. The mere fact of lining up these believers is a great help. Each one enrolled has once belonged to our Sunday school but has moved away. All seem willing to study. I have five on my Cradle Roll.

"Dr. Coons was an inspiration to us all. I am sorry that he did not spend more time here, for he drew a very nice crowd and he appealed strongly to our people. We hope to have him come again and at a date not very far off."

* *

ATTLEBORO—ROCHESTER

The attendance contest between the two great schools at Attleboro, Mass., and Rochester, N. Y., continues with interest unabated. It is now "Nip and Tuck" with Nip somewhat in the lead and going strong. There are two fine things about this race; one is that both sides are so thoroughly sportsmanlike; and the other is that both sides are breaking by far their attendance records of any previous time. So even the loser will be the gainer. We hope to give a full account of this contest at its close.

* *

WHY GLOUCESTER GROWS

Dr. Lee, with glowing face, told of the progress of the Sunday school at Gloucester. "What is the explanation?" asked his companion.

"Partly our able and enthusiastic young superintendent, Mr. Robert Brewster, descendant of the Brewsters of old New England; but partly also our very active Sunday school committee. This committee is appointed by the parish, is composed of some of our very best people and tries to be 100 per cent efficient. It looks after teachers, members, lessons, equipment, whatever is necessary. It makes innumerable calls. It reports to the parish on the work that it has done. I'm delighted with the results."

"Shall we tell other parishes to go and do likewise?" "Yes, and tell them to do it without delay."

Young People's Christian Union

DIRECTOR'S DATES

April 2-3, New England Get-Together, Lawrence, Mass.

April 9-10, Illinois State Rally, Chicago.

April 17, Elgin, Tex.

April 24, Ponta, Tex.

May 1-2, Denver, Colo.

May 3-10, Kansas and Missouri points as arranged by Southwestern Superintendent.

* *

IN THE CAPITAL CITY

A Junior Union in Washington is the latest addition to the ranks of the Y. P. C. U. There is a growing realization on the part of the Senior Unioners of the value of Junior work, and they are undertaking the task of superintendency with eagerness. And there is also a growing appreciation on the part of other workers in the church of the value of the Junior Union not only as a preparation for participation in Senior Y. P. C. U. activities, but also a supplement to the work of the Sunday school, whose one short hour out of the week is so utterly inadequate to its task.

* *

JUST ENOUGH

Several years ago when a popular song with the title was current, an article was published in *Onward* under the caption, "Too Much Johnson." It dealt with the excess of zeal on the part of the minister who dominated the meetings of the Y. P. C. U. and gave the members all too little opportunity for self-expression. He did not realize that the method of "trial and error" is of value in the devotional meeting discussions as well as in scientific laboratories.

This article was followed by a second a few weeks later entitled, "Not Enough Johnson," complaining of a minister's failure to take any part or apparent interest in the Union's work. Some have done this because of indifference, others from a real conviction that the Union should manage its own affairs.

Still later there was a third article headed, "Just Enough Johnson," in which a worker in some very fortunate Union told of the minister's participation in its meetings and work to exactly the right degree.

The three conditions portrayed by these articles concerning the ministers and the Unions are paralleled in the relations of the older people in the church to the Y. P. C. U. Usually with the best intentions in the world, there are in some places older people who take so large a part in the work of the Union that the young people are driven away. Sometimes these older ones say, "I've been a member of this Union for thirty years, and I'm just as young as I ever was," but the young people know that it isn't true, or if it is that these older ones never were young. And very soon that church has an O. P. C. U. masquerading under the name of the Y. P. C. U.

There are more churches, where, with equally good intentions often, the older people leave the Union to shift for itself, and the young people, as sensitive to the absence of approval and encouragement as they are to active disapproval and discouragement, gradually lose interest and finally drift away not only from the Union but from the church.

In the larger number of parishes there is a real desire on the part of the older people to encourage and help the Union in every possible way, and at the same time there is that saving grace of common sense which leads to a recognition of the fact that the worst possible way to do this is to attend all the meetings of the Union, accept office in the organization, and so take the responsibilty for the work away from the young people themselves.

In Rutland, Vermont, there was this fortunate combination of interest and common sense, and some of the trustees of the parish said to the young people, "Why don't you arrange some way by which we can help and show our interest without interfering with your regular meetings and work?"

As a result of this question, the Union worked out a plan to hold one Sunday evening service a month after the usual devotional meeting, each of these differing from the others. On one occasion the John Murray Ceremonial was used, in January the morning service on Young People's Day was allowed to take the place of an evening meeting. The church was without a minister, and the members of the Union had entire charge. A service of song was used at another time, and the Union is planning to use a Y. P. C. U. demonstration drama in April.

Such services will have a double usefulness: fulfilling their primary purpose, allowing the older people to show in some other than a financial way their interest in the Union and its work; and affording the young people an additional opportunity for self-expression and the consequent development of ability and confidence.

Another method, used in a Christian Endeavor Society, is to designate one Sunday of each month as Alumni Day, and at that time invite the older people of the church to be present, especially those who were formerly members of the society.

Every argument that has ever been urged for the observance of a Fathers and Sons or a Mothers and Daughters Day can be translated into an argument for one of these, or some other method of promoting closer relations between the young people's society and the older people of the church. It will serve to keep the church young in spirit by promoting interest in and understanding of the spirit of youth; and it will also serve to draw the young people into other lines and organizations of the church work as the time approaches for them to graduate from the active ranks of the Y. P. C. U.

Stanley Manning.

Springfield, Vt., March 18.

For the Quiet Hour

Most of us have one thing to do. If we do it we shall succeed; if we do not do it we shall fail. That one thing is to be unceasingly kind to all of God's creation.

Christian Register.

"Not as those who have attained a finer rule by which all things may be tested, not as those who would keep themselves apart from the world's work and the world's struggle, do we come to Thee, but as those who, feeling our human limitation, our human danger, would seek strength to do Thy will. Make us to realize that we are here even as Jesus was here, to bear witness to the truth and to do the works of Him who sent us. Make us seek to see what that work is. Make us to see what that truth is. Then give us the courage and the purity of heart to speak that truth and bear that witness everywhere."

Your presence, your gift, your prayers, your Christ-like life and the contagion of your cheerful and robust faith—these things you owe to the church with which you have solemnly covenanted. One can do all these things at once without waiting for a pastoral assignment to a specific duty or any word from any kind of headquarters. These are the staple virtues and activities of the Christian life. They gave beauty and power to our religion when it was young. They will yet make it a resistless force in the life of the modern world.

H. A. Bridgman.

Courage isn't lack of fear; it is standing your ground in spite of fear.

Henry Churchill King.

And the restless rush of the day counts against us spiritually as well as physically. Of course God is present everywhere, but we see Him more plainly and feel him more sensibly in the quiet of the closet than in the stir of the street. Therefore for body's sake, for mind's sake, and for the soul's sake, sit down sometime and think, think whence you came, what you are, and whither you are bound. "Be still, and know that I am God."

Christian Observer.

If good people would but make their goodness agreeable and simple instead of frowning in their virtue, how many would they win to the good cause.

James Usher.

Among Our Churches

New Hampshire Letter

One of our ministers has recently said that he hesitates about sending items for the *Leader* letter because doing so seems like "blowing one's own horn." The remark assumes that such items are to include only successful and praiseworthy accomplishments. As a matter of fact, that is usually the case. Our items concern only creditable circumstances. At the same time this need not be so. Everything is not as it should be and as we want it to be in any of our parishes, that is, the ideal is always in advance of the actual. It may be that parish difficulties could be profitably talked about to some extent. Things that can be helped in some instances and things that can not be helped in others, are keeping most of our parishes in all jurisdictions from being at their best. But as the physician does not deem it wise to publish details about his patients, so it does not seem wise for the maker of chronicles to publish details of parish ailments. The story of successes does not imply absence of failures and we are practising no deception, neither are we boasting, when we tell of creditable things and omit the rest. This is a general observation, not said with any special reference to the things that follow. * * **Manchester.**—A Clara Barton Guild has been formed here which since Christmas has been caring for a needy family, and is also giving to our Japanese Kindergarten. Every Sunday at noon there is a study class with lessons on the home care of the sick, first aid, and the laws of health, The life of Clara Barton has been studied. The Mothers' Club is also doing good work, studying the training of children and child welfare. The club stands ready to give the Sunday school needed assistance. Each month a social is held where the mothers put aside their cares and play games and frolic, or listen to a program. Mrs. Yantis is one of the regular contributors upon domestic and welfare subjects in the *Manchester Union.* * * **Alstead.**—Rev. Alven M. Smith will begin regular work on April 1. The men of the parish gave a fish supper recently. * * **Gorham.** — Though at present without a pastor, the people are maintaining a fine Sunday school under the leadership of Mrs. Guy L. Shorey. * * **Winchester.**—After a pastorate of ten years Rev. J. Frank Thompson has resigned, to begin work at Dover and Foxcroft, Maine, on Easter Sunday. The Memorial Church ought not to remain long without a pastor. * * **Nashua.**—The Old Liners' Party is one of the institutions of the parish, given annually on Washington's birthday. This year it was held in the Town Hall, and old and young, rich and poor, in a true fellowship made merry together. The Howard Circle, under the leadership of its president, Mrs. Arthur H. Davis, has held a most successful Easter sale and supper. Nashua knows a good thing when it sees it, and a good proof of this is found in the way it patronizes the suppers given by the ladies of the Universalist church. * * **Marlboro.**—The Universalist preacher from out of town in the series of union Lenten services was Dr. Lee S. McCollester, who gave a timely and helpful message. Mrs. D. W. Tenney, an interested and active member, has been taken away at the age of eighty-six. The report as to the health of the pastor's wife Mrs. George W. Sias, is encouraging.

Frank W. Whippen.

Southwest Letter

The Missouri Convention will be held at Elmer, and the Kansas Convention at Junction City in early June, the dates being so arranged that the General Superintendent, the Mid-West Superintendent and President Tilden of Lombard can attend them, as well as the Iowa Convention, in one trip. * * The **Hutchinson, Kansas,** church is making splendid progress under the leadership of the new pastor, Rev. George A. Miller. A lantern and slides have been secured, and the Sunday evening lectures are well attended. The church reports a forty per cent increase. A pulpit Bible is the gift of Mrs. C. H. Rogers, in memory of her husband, a former pastor of the church. On March 20, the pastor gave an illustrated lecture on the Passion Play. On Easter evening there will be musical vespers. It is hoped the work of refrescoing the walls of the church will be completed by Easter. The men are to give a supper the proceeds of which will go to improving the church grounds. * * At **Junction City,** the Ladies' Society has had the vestry of the church renovated. The work of decorating the walls was made possible through the generous gift of Joseph Bunning. The exterior of the church has also been painted. The Better America lectures on Sunday evenings are bringing out increasingly good audiences. The splendid sermons of Rev. Fred A. Line elicit hearty response from the people. Recently nine members were received. * * The state of the church as a whole in Kansas shows a marked improvement for the past year. * * **Elmer, Mo.**—There is an increased interest in the work here. The people are resolved to make the coming convention the best ever. Extensive repairs are to be made upon the church building. * * At **Livonia** there have been no services for six months. It is planned to hold a series of meetings in April. * * There is splendid interest in the church at **Coal.** We confidently expect the meetings arranged for April to add a number of new members to this loyal old church. * * **Laymen's Sunday.**—The services at Junction City were in charge of Loring Trott. The attendance was large. At Elmer four laymen participated, the principal address being given by William M. McDavitt. * * **"Over"**—*Leader* subscriptions have been increased 300 per cent at Junction City and Livonia, and 200 per cent at Elmer.

James Houghton.

Church News and Interests

DENOMINATIONAL CALENDAR

April 1-30. W. N. M. A. Membership "April Shower."

April 2-3. New England Y. P. C. U. Get-Together, Lawrence, Mass.

April 9-10. Illinois Y. P. C. U. Rally, St. Paul's Church, Chicago.

May 10, 11, 12. Board of Trustees of General Convsntion meet in New York.

May 11. Connecticut State Convention, Bridgeport.

May 18-19. Massachusetts State Convention, Melrose.

June 20-23. Ohio State Convention, Kent.

July 13-19. National Y. P. C. U. Convention, Chicago.

July 22-31. Chattanooga Institute.

July 31-August 21. Ferry Beach Institute.

Oct. 19-23. General Convention, Detroit.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

* *

CHURCH MEMBERS REPORTED IN 1921

Before reported	336
Brewton, Ala.	4
Junction City, Kan.	9
Cincinnati, Ohio	2
Oak Park, Ill.	26
Total	377

PERSONAL

The Rev. J. E. Price has changed his address to 108 Janet Street, Auburn, N. Y.

The Rev. George A. Miller's address is 18 West 14th Street, Hutchinson, Kansas.

The Rev. Frank Oliver Hall, D. D., of Tufts College was one of the judges at Harvard University in the triangular debate between Harvard, Yale and Princeton, on the question, "Resolved, that the employers of the United States should abandon the principle of the open shop."

Colorado

Denver.—Rev. W. H. Skeels, pastor. Two new deacons' chairs have recently been presented to the church by W. F. R. Mills, in memory of Mrs. Corwina R. Mills and Miss Corwina R. Mills. These chairs match in style and finish the pulpit chairs given some years ago by Mrs. Washington Cooper of New York City. Four new names have been added to the Cradle Roll. We have been without a Sunday school class for young men over eighteen years of age, but recently A. W. Colson consented to organize such a class. The first meeting was held Feb. 27, when three were present. There are other prospective members. Laymen's Sunday was a big success. We had a large congregation, nearly fifty per cent men. Mr. Harper presided and Professor Fynn and District Attorney Van Cise spoke.

Florida

De Funiak Springs.—Rev. A. Arnold Ross, pastor. The church is more than holding its own. It is not always easy for a church to change pastors without losing headway. Under the pastorate of Rev. M. L. Hadley the church did well and is still going forward to larger things. Laymen's Sunday was successfully observed, when three leading laymen took the service, giving splendid addresses. It was a privilege to have our new Southern Superintendent with us for an evening. His message is a strong one, and he makes a fine impression upon those who meet him.

Alabama

Florala.—Rev. A. Arnold Ross, pastor. The church is awakening to new life. Last September Mr. Ross held several services at the close of which he was invited to assume the pastorate for a year. Rev. F. B. Bishop, the Southern Superintendent, accompanied the pastor to Florala and preached to large congregations both morning and evening. The present prospects are most encouraging.

Illinois

Oak Park.—Rev. James W. Vallentyne, pastor. The church began the year with a well defined and carefully planned program of activities. We have moved toward our ideals. The pastor's salary was increased $1100 at the beginning of the year. On March 13 we took our one big benevolent offering of the year, which goes to the Near East Relief. When the absentees have been seen this will aggregate $2,000. During the week of Feb. 27 we celebrated our semi-centennial. The pastor delivered sermons on "The Church in History" and "The Church of the Future." Two dinners were given, at one of which the pastors of Oak Park and their wives and Dr. Fisher and Dr. Brigham were the guests. The Young Men's Current Events Class gave a party for the young people. A continuous and informing campaign for publicity has been undertaken. The trustees bought an attractive space in the local weekly and asked the pastor to write liberal propaganda material each week. These articles have had a wide reading, and many requests have been made for their publication in permanent form. A Sunday Forum has been started. For many years the church has not attempted an evening service, but through this forum, strong men have been brought to this evening platform.

Massachusetts

North Orange.—Rev. George L. Mason, pastor. The annual levee held in February was much more successful than the one of the year before. A series of evening services at last seemed to be assured, when it is planned to have out-of-town speakers.

Haverhill.—Rev. Leroy W. Coons, D. D., pastor. At the invitation of the committee on the John Murray Lectureship, Dr. Coons spent nearly the entire month of February in a preaching and lecturing trip in Alabama. During his absence the pulpit was taken care of for the four Sundays by Rev. Roger F. Etz, Prof. Clarence R. Skinner, Rev. F. W. Sprague and Rev. W. F. Dusseault. At the close of Dr. Coons' stay in the South the trustees sent word to all in the church inviting them to welcome the minister back to his pulpit by being at church Feb. 27, and as a consequence, the church was crowded. At the request of the trustees, the preacher told the story of his experience and observations in the Southland. The trustees are just now engaged upon a new financial policy. We are planning to introduce the full budget plan, using the duplex envelopes. Then with an every-member canvass we hope to have no further trouble with the usual annual deficit. During this month our treasurer, Alfred E. Collins, has in addition to our usual local payments sent $200 for the Japan Mission, $40.75 to the Doolittle Home, $25 to the Union Mission, and is planning to meet our state quota, which amounts to $175. On March 13, our Sunday school raised $13.69 for the Suffolk Training school. These together with $120 recently given by our Clara Barton Guild for the support of its girl in the Blackmer Home mark quite a bit of activity of a missionary nature. On March 11 our Men's Club had, as the evening speaker, Rev. Doremus Scudder, executive secretary of the Federated Churches of Greater Boston, who spoke upon Christian America's attitude towards the Japanese. It was a wonderfully enlightening address and one calculated to silence much of the false teaching which is being put forth to-day against these Orientals. On March 31 the Men's Club will be addressed by J. T. Williams, editor of the *Boston Transcript*. The Club is intending to make it a Ladies' Night and it has also invited the Men's Club of the North Congregational Church to be its guests.

Taunton.—Rev. E. W. Whitney, pastor. Carl A. Hempel of North Attleboro, Mass., gave a stirring address on "Men's Work in the Church" on Laymen's Sunday. Forty-two men were present. He also spoke before the Sunday school. On March 16, the annual parish supper was held, followed by the parish meeting. The treasurer's report showed improvement in church finances. An encouraging number of new families have joined the church during the year. A new chapter of Universalist Comrades has a gratifying membership with promise of large growth and usefulness.

Westminster.—The Westminster church in a quiet way, and for a small society, has done quite a little to help outside its own parish. The report reads: China $10, Japan $15.50, Armenia $60. The Ladies' Circle made the pastor a Christmas gift of $25. The Circle had Rev. Nancy W. P. Smith as its guest on March 2, and while no Mission Circle was formed, it was decided to have the Missionary Bulletin read at the regular meetings of the Ladies' Circle, and to pack a barrel for Suffolk. The Circle recently sent a package of knitted goods to the Grenfell Mission. On Layman's Sunday C. F. Giles read the response, H. N. Howard the Scripture, O. J. Sawyer read the Call to the Crusade. Rev. Lucy Milton Giles had charge of the meeting. Rev. Clifford D. Newton, the pastor, and preacher of fine sermons, sat in a pew.

Michigan

Detroit.—Club rooms for the men, equipped with a billiard table, and supplied with the latest magazines, have just been opened, and are proving very attractive. Every Wednesday evening is set aside as Church Family Night, when it is aimed to have every member of the family present. At six the ladies have an hour of gymnastics in the gymnasium, and from seven to eight the "gym" is given over to the men. An athletic instructor from the City Recreation Commission gives instruction. Supper is served from 6.30 to 8. Games are played, and pictures shown in McCollester Hall. These evenings are proving a great success, and the attendance, which at the first meeting, Feb. 16, was a little over a hundred, increases each week. We are going to receive a large class into membership on Easter Sunday.

Ohio

Springfield.—Rev. Ira W. McLaughlin,

pastor. March 13 was observed as Laymen's Sunday. One hundred people, of whom sixty were men, were at church.

Vermont

St. Albans.—Rev. T. L. Drury, pastor. Laymen's Sunday was successfully observed. The service was well attended, interesting and instructive. It was conducted by S. S. Watson. The work here is very encouraging.

St. Johnsbury.—Rev. W. A. Cate, pastor. Laymen's Sunday was a great event in the Church of the Messiah. At a regular meeting of the Universalist Men's League the week previous to Laymen's Sunday the pastor asked that the men take upon themselves the entire responsibility of conducting the morning service. Without hesitation the men voted to take full charge and Mr. Cate was instructed to "forget all about the Sunday morning service so far as responsibility is concerned." Accordingly the pastor spent the week in Barre and Williamstown where he gave two addresses in behalf of the Japan Mission, returning to St. Johnsbury in time to attend church Sunday morning. It is needless to say that he enjoyed the rare opportunity of sitting in the pew. Twenty-three men participated in the Laymen's Sunday service. A large congregation assembled. Worship began with the reading of the regular order of service and the Psalms by Mr. Charles French, president of the Men's League, followed with an anthem by the double male quartette, after which Arthur Vant read the Scripture lesson. The offering was taken by Louis Morris and Charles Merrill. The prayer, given by Harold Tillotson, was followed by two short addresses. Maj. William Melrose spoke on "The Road to Happiness," and George Felch on "The Man's Job in the Universalist Church." Others who participated were Messrs. LaChance and Porter, ushers, and Messrs. Adna True, Chas. Gilfillan and John Simons serving as the welcoming committee. The double male quartette was accompanied by the pipe organ, violin, flute and cello. This service was held under the auspices of the Men's League, which was reorganized last October after being dormant for ten years. At the time of reorganization the membership numbered eighteen but has steadily increased until its present membership is over fifty. The loyalty of our men is evidenced by the splendid way in which they put over the Laymen's Sunday program.

* *

BOSTON UNIVERSALIST CLUB

The Universalist Club held its annual Ladies' Night at the Boston Art Club, Monday evening, March 14. There was a gathering of about 150 members and their wives and friends.

Dinner was preceded by a reception. In the receiving line were President William R. Thomson and Mrs. Thomson, Dr. George E. Leighton and Mrs. Leighton, the treasurer, Mr. Roscoe Pierce, and Mrs. Pierce, Bishop Hughes and Mrs. Hughes, Dr. W. Quay Rosselle and Mrs. Rosselle.

Prayer was offered by Rev. L. R. Paige, of the Porter Square Universalist Church. Promptly at 7 o'clock dinner was served in the beautiful art gallery, in which the pictures of the Copley Society are on exhibition.

Following the banquet, soprano solos were given by Mrs. Myra Fuller Allen, accompanied by Mrs. Geneva Ash Upham, Mr. W. A. Nickerson gave baritone solos, accompanied by Miss Blanche E. Herrick, and Mrs. Stella M. Cushing played the violin, accompanied by Miss Katherine Yerrington.

The speakers of the evening, who were introduced by the president, included Bishop E. H. Hughes, of the Methodist Episcopal Church, Dr. R. Perry Bush, and Dr. W. Quay Rosselle, pastor of the First Baptist Church of Malden.

Dr. Bush, a former president of the club, was the first speaker. He gave a short account of the history of the organization, dating back to the Murray Club, organized in 1873.

Bishop Hughes, the next speaker, was greeted with long applause. His subject was "The Church and Its Relation to Permanent Service." He said that unless a man contributes something of importance to the world's needs, his name is forgotten within a quarter of a century after his death. "This may not be fair to our sense of egotism, but it is a ministration to our sense of reality. The most permanent depository into which men and women can put the things for which Life stands is in the Church of Jesus Christ."

Dr. Rosselle made a fine impression as a speaker, and kept the gathering in laughter with his contagious humor. Speaking in a more serious vein, he said, "I have only praise to give for the recent efforts of laymen to help the Church. The living God is in the midst of the Church, and the closer we keep to the Church, the nearer we are to God. It is wonderful to see capable laymen—men of affairs—give their energy and their time to the best interests of the Church and the living God."

Comrade Fred Carr, of Providence, national secretary of the Universalist Comrades, was unable to come, but wired his regrets.

At the motion of Rev. Stanley G. Spear, a rising vote of thanks was given to the speakers.

The Club received four new members at this meeting.

The annual meeting of the Club will be held Monday evening, April 11, at the Hotel Bellevue. Officers will be elected for the coming year, and reports of the various meetings given. President Thomson appointed Joseph B. Horton to audit the books of the treasurer, also the following committee on nominations: John Restall, S. T. Kirke, Hosea Starr Ballou.

An interesting speaker has been secured for this coming gathering, and it is hoped that a large number will join the Club at this time.

* *

Some Worth-while Books

Star-Points. Songs of Joy, Faith, and Promise from the Present-Day Poets, edited by Mrs. Waldo Richards. $1.75.

The reason for and purpose of this fine and timely anthology of verse are best told in the compiler's foreword:

"There has never been a time in the history of our country when the call was more insistent for us to emphasize the inspiring note of Emerson's message: Hitch your wagon to a star!"

"In this period of reconstruction, following the awful cataclysm which has engulfed the entire world, there is larger need than ever before of an uplifting and sustaining faith. Out of this thought has come the title of the book: 'Star-Points.'

"The selections chosen from the modern poets are such as would naturally fall under the points of my star: Joy, Vision, Love, Beauty, Aspiration—with two attributes added, for we may never lose the association of the Star with Faith and Promise. All these 'Points' we must grasp and hold if we would be carried through the apprehension, friction, and confusion of the present time into the clear vision of a New Day!"

The Making of To-morrow. Chapters in the Art of Industrial Right Living. By Hawes Robbins. $2.00.

The sub-title indicates the high goal aimed at by the author, who has not only studied deeply into industrial problems, but while a director of the Civic Federation of New England acted as mediator in over a hundred labor controversies. He feels that these after-war problems are only old ones in new dress, that what every one is striving for is industrial happiness, and that the plans so far formulated omit a must important element, man. Just as an army is no stronger than its soldiers, so no rebuilt social structure can rise higher than the humanity composing it. Some will call Mr. Robbins a visionary dreamer, given to theories for the regeneration of the world, and others will criticise his defense of the rights of property, but all who are trying to form a sane and balanced judgment of social movements will find his book keenly analytic, practically helpful, and entertaining.

Man and Steel. By Mary Heaton Vorse.

Many people think of the great steel strike as ancient history. In reality all the great issues raised were left unsettled and the struggle may break out again at any time. Those who would know the situation from the standpoint of the workers and also see "The Principality of Steel"

through the eyes of a poet are urged to read this volume.

The Call to Unity. By William T. Manning, S. T. D., D. C. L.

A doughty Scotch officer, having assembled his men on the parade ground of a Sunday morning, gave this unusual order: "Church of Scotland, right about face, quick march. Fancy releegions, stay where ye are!"

It has always seemed as if the Episcopal Church held itself to be the only true church and grouped all other denominations under the head of "fancy religions," which adds significance to this collection of four lectures, delivered as the Bedell Lectures for 1919, by the rector of Trinity Church, New York City, bishop-elect of New York. Dr. Manning discusses the waste of over a hundred Christian denominations in this country, spending in separate upkeep money that might help to remake the world and frittering away in bickering precious energy which could be used in Christian work. He finds the outlook for unity promising, the greatest difficulty being in the Church of Rome; but even there monarchic rule is about to give way to constitutional government. He points out that the approach to unity is simply a matter of realizing the essentials; the manner and the vestments are unimportant—it is the feeling, the foundation, that count. Dr. Manning considers the Anglican Church the proper mediator, standing as it does on middle ground.

A number of seemingly solid partitions in the many-roomed house of creeds disappeared during the war to great advantage, and there is a steady movement all over the world toward taking down the remaining ones. We all believe in God and the Golden Rule—what need is there for creeds? The present writer ventured to say as much to a devout Roman Catholic, and was surprised at the heartiness of the assent. The leaven is working, and each of us can help toward religious peace as well as world peace. "Let's go!"

The Uses of Diversity. By Gilbert K. Chesterton. $2.00.

About the time when one's mind gets clogged and dull, along comes Mr. Chesterton with another book, which gives it a spring ploughing and stirs it to new thought. In the latest, this agile philosopher hopscotches from Tennyson to Mormonism, from pigs as pets and the lawlessness of lawyers to the humor of King Herod and the plan for a new universe. He roars gently at our investigators of psychic phenomena, particularly Basil King and his "Abolishing of Death," proclaims that Mrs. Eddy's mission was to reconcile religion and science in hatred of her, insists that the Ritualists are far less ritualistic than the supposedly simply old-fashioned Quakers, and asks, "Why should woman be tame? because she is nearest to the wildest thing in the world."

Mr. Chesterton can pack more of life into one brief essay than any other writer; and what fun it must be to compound and send broadcast these delectable packages of literary mixed spices!

* *

Notices

MASSACHUSETTS FELLOWSHIP COMMITTEE

At its February meeting the Massachusetts Fellowship Committee transferred Rev. Hugo Perdelwitz to Maine, received Rev. H. L. Thornton, Rev. D. E. Trout and Rev. J. B. Reardon from Vermont, and Rev. F. S. Walker from Maine, and issued a preacher's license for one year to Percy T. Smith of Tufts College.

Through an error it was reported from the November meeting that C. C. Conner was dropped from fellowship, "whereabouts unknown." It should have read "dropped at his own request."

Harry E. Adams, Secretary.

* *

CONNECTICUT Y. P. C. U. CONVENTION

Official Call

The thirty-second annual Convention of the Connecticut Y. P. C. U. will be held in Norwich, Conn., April 9 and 10, for the receiving of reports, the election of officers and the transaction of all business which may legally come before said meeting.

Anna L. Kranebell, Secretary.

* *

MICHIGAN FELLOWSHIP COMMITTEE

Dr. A. B. Beresford has been accepted into the fellowship of the Michigan Universalist Convention on a letter of transfer from the jurisdiction of Ohio.

G. H. Ashworth, Secretary.

* *

CALIFORNIA FELLOWSHIP COMMITTEE

Rev. George A. Miller has been transferred to the Fellowship of the Kansas Universalist Convention.

Frank Lincoln Masseck, Secretary.

* *

NOTICE

Will those who receive Cradle Roll at Large leaflets please distribute them where there will be new names for our roll as result?

Mary L. Hadley, Superintendent.

* *

BOARD OF TRUSTEES MEETING

The regular May meeting of the Board of Trustees of the Universalist General Convention will be held at the Church of the Divine Paternity, New York City, on May 10 at 9.30 a. m., to receive reports and transact such business as may legally come before said meeting. All matters to be presented to the Board must be in the hands of the Secretary not later than May 2.

Roger F. Etz, Secretary,
359 *Boylston St., Boston, Mass.*

* *

THE COMMISSION ON THE MINISTRY

The Commission on the Ministry will meet at the Parish House of the Universalist Church in Utica, N. Y., on Tuesday, April 5, at 9 a. m.

All members of the Commission are urged to be present. Any communications, in writing or by personal presence of person interested, that bears upon our work, will be gladly received.

Lewis B. Fisher, Chairman.

* *

Obituary

John Henry Hewit

John Henry Hewit, of Newcastle, Ind., one of the best-known laymen in the Middle West, died suddenly, Tuesday, March 8, 1921.

Mr. Hewit spent his entire life in the vicinity of his birth, and, out of crude beginnings, and hard circumstances, carved a useful, honorable and prosperous career. As a farmer he was always in the vanguard, advocating improved methods and progressive agriculture. As a citizen he was of constant and valuable service to the community. He served for sixteen years, and till the time of his death, as a director in the local Trust Company, and the success of that company is largely due to his foresight and business instincts.

As a student he was well informed on questions of the day and was an ardent advocate and able propagandist of the Single Tax. As a philanthropist he was ever ready with service and money to help any worthy cause or person. As a Universalist he served as treasurer of the Indiana State Convention for many years, and was instrumental in securing its funds of $100,000. For forty-five years he was a parishioner of "Father Guthrie," who supplied the local Devon church from his pastorates in Muncie and other cities. For much of the time without an active local church, Mr. Hewit attended and supported nearly all the churches in Newcastle and was one of the best friends of the local ministers, who held him in high esteem.

Few men achieve the place that Mr. Hewit won in the esteem of his fellow-citizens for intrinsic worth and human friendliness.

The funeral, which was held from the chapel in the Batson Cemetery, Newcastle, March 10, was attended by hundreds of friends and acquaintances from many towns and cities. It was impossible for all to gain entrance to the chapel, in which even the standing room was taken.

Four ministers and a layman conducted the impressive services. Rev. M. M. LeCount, Presbyterian, conducted a brief service at the Hewit home. At the chapel Rev. Daisy Douglas Barr, of the Friends Church, read the Scriptures and offered prayer. Rev. J. H. Wilson, Baptist, read the twenty-third Psalm. The sermon was by Rev. Harry Adams Hersey, of Muncie, a personal friend of Mr. Hewit. Mr. N. Guy Jones, secretary of the Trust Company, read a biographical sketch of Mr. Hewit, and paid him the highest honors as citizen and friend. Music was furnished by a local quartette.

Mr. Hewit is survived by his wife, two married daughters and several grandchildren, also by two sisters and a brother.

An honest, fearless, straightforward man, whose ruling passion was to serve, has gone to his reward, and has left the world better for his life and labors.

H. A. H.

Orrin Carleton Evans

Universalists in Fort Atkinson, Wis., Marseilles, Morrison, Ill., and Rochester, Minn., will be pained to learn of the death of Orrin Carleton Evans, who once held pastorates in these places. He was born in Hutsonville, Ill., in 1870, graduated from Ryder Divinity School, at Lombard in 1895 and was married to Miss Bertha Cook, daughter of our much loved Rev. John S. Cook, D. D., of Litchfield, Ill., in 1896.

Mr. Evans left the ministry in 1904 except for brief pastorates at Litchfield and Girard, but wherever he lived he was always a loyal and useful worker in our church.

He had spent the winter with Mrs. Evans in Texas, and they were returning home in their automobile when he was taken ill in Arkansas. He reached his home in Litchfield, but died on Sunday, March 13. He was buried in Monmouth, Dr. Fisher of Ryder House attending, on the lot where the dust of his little daughter Bessie lies.

Two daughters, Gladys and Marian, with Mrs. Evans, survive him.

Helen N. Eaton

On March 1, at Dover, N. H., there passed to the higher life Helen N. (Kennard) Eaton, the venerable widow of the Rev. B. F. Eaton, and mother of the Rev. Clarence L. Eaton. She had nearly reached the age of eighty-eight, being one of that sturdy generation of Universalists who wrought so faithfully in the latter half of the last century. Her husband's work lay in New England and Ohio, and he was the compiler of the little book of "Responsive Services" found in so many Universalist churches. Together these two worked for the faith, and reared a son to succeed them worthily in the same great labors. Mrs. Eaton was a native of Maine, born in Berwick. Her husband's first pastorate was in Dover, N. H., and thither he returned for his last active work. Here his faithful wife died in the family home where her later years had been the loving charge of her only other child, Miss Minnie E. Eaton. She was a type and representative of that noble and versatile class of women, "the minister's wife."

J. C. A.

From Good Luck to Gloucester

The Great Book of the Pilgrimage

Edited by

Rev. Frederick A. Bisbee, D. D.

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More than Four Hundred Pages. Seventy-five Pictures of Persons and Places

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What Some of the Readers Think of It

Judge Roger S. Galer, President Universalist General Convention

I beg to acknowledge receipt of the copies of "From Good Luck to Gloucester" and wish to express my sincere admiration for the artistic skill and literary ability displayed in the writing, editing and publishing of this book. It is certainly a monument to the resources of your plant, and is a lasting credit to the skill with which it was compiled. The book is one of which our denomination may well be proud. The clear type, excellent paper and good binding furnish the material basis and on every page is evidenced the good taste and discrimination displayed by the editor and publishers.

R. S. Galer.

Dean Lewis B. Fisher, D. D., Rider Divinity School

The book "From Good Luck to Gloucester" has been with me some days, and I have read through it about every day I have had it. But somehow I have not read it with such critical faculties as I have and do not believe that I ever will. I take it up as a mirror, in which I see reflected the wonderful days at Good Luck and Gloucester.

For one who was there it is a wonderfully precious book. For one who was not there it is as good a record as is possible, but no record will ever make such an one see or hear what we saw and heard those great days.

L. B. Fisher.

Rev. Theodore A. Fischer, D. D., Connecticut State Superintendent

"From Good Luck to Gloucester" is a book that I feel I am going to read and re-read many times. It is a veritable storehouse of information concerning Universalism and its bearing on life. The revealing nature of the book will make it an invaluable help to the seeker after truth. Every Public Library should have a copy. Certainly our own people should read and ponder over the great messages of the leading exponents of Modern Universalism set down in this well-conceived and splendidly prepared volume. The Publishing House has reason to be proud of its achievement.

Theodore A. Fischer.

Prof. Henry I. Cushman, D. D., Crane Theological School

I want to congratulate the Universalist Publishing House on its great success in the quick making and publishing of "From Good Luck to Gloucester." It shows what can be done by the prompt seizing of opportunities which come to us within the Divine Providence! The book is an excellent record of impressive events and meetings. "The Editor's Story" at intervals in the book is told from the heart and is strikingly interesting in its historic facts and in their picturesque and often poetic expression. I have already bought four copies of the book for presents, and I find the book appreciated by all who see it.

Henry I. Cushman.

Rev. Harry Westbrook Reed, D. D., President New York State Convention

"From Good Luck to Gloucester" is a rare book of historic and prophetic value, and is a distinct contribution to the progress of Christian thought in America. Though it is of more than denominational interest, yet every modern Universalist should read it.

H. W. R.

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MASSACHUSETTS STATE CONVENTION

The Convention needs a much larger endowment for Church Extension. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address.

REV. GEORGE E. LEIGHTON, *Secretary,*
359 *Boylston St.,*
Boston, Mass.

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Booklet form. Contains the Winchester Profession, Articles of Faith and the Covenant as recommended by the General Convention. In envelope. **Price 15 cents per copy.**

UNIVERSALIST PUBLISHING HOUSE

A FLOWER OF THE FIELD

BY

HENRY NEHEMIAH DODGE

Author of "Christus Victor," "John Murray's Landfall," etc.

Written for the dedication of the Home of Thomas Potter at Good Luck, N. J., Aug. 16, 1914

Illustrated

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A Memphis lawyer entered his condemned client's cell: "Well," he said; "good news at last."

"A reprieve?" exclaimed the prisoner eagerly.

"No, but your uncle has died leaving you $5,000, and you can go to your fate with the satisfying feeling that the noble efforts of your lawyer in your behalf will not go unrewarded."—*The Lawyer and Banker (Detroit.)*

* *

A plot has been discovered, says a Dutch correspondent, for the reconquest of Germany by the ex-Crown Prince. If it had succeeded it would have served them both right.—*Punch (London).*

* *

"Were you trying to catch that train, sir?" he asked pompously.

The panting would-be passenger eyed him balefully for a second before he hissed in reply: "Oh, no, I merely wanted to chase it out of the station."—*The Arklight.*

* *

"I wonder if they take children in these apartments."

"They must. Some of the rooms aren't big enough for a grown person."—*Washington Star.*

* *

A New York paper says that the United States have three hundred thousand men idle in the building trade. They may think they are idle, but they ought to see some of our bricklayers at work before they brag about it.—*Punch (London).*

* *

In the light of a number of caustic letters received in recent weeks from our premillennial friends, we can appreciate the following, sent us by Rev. Chester B. Oliver of Eliot, Me.:

A little girl in our community was tying up her shoes. The strings did not behave properly. To give vent to her feelings, she said, "Oh, Zion's Herald!"—*Zion's Herald.*

* *

A small boy sat on a curbstone weeping bitterly.

"What's the trouble, son?" asked a kind-hearted passerby. "Have you lost your mother?"

"No," wailed the boy, "she ain't lost, but I gotta wait for her, an' I didn't want to be parked here."—*Exchange.*

* *

He was a Boy Scout. He was asked "Have you done a kind deed every day, something to make some one happy?"

"Well," he confessed, "I went to see my aunt yesterday and—and—well, I guess she was happy when I went home!"—*Life.*

* *

It begins to look as if New York's crime had a permanent wave in it.—*Washington Post.*

THE BOOKS BEING TALKED ABOUT

While this selected list of books can not include all the most worthwhile current publications, the converse is true—that all books listed in it are, for one reason or another, significant. Not only private buyers, but neighborhood libraries and reading clubs—which often must buy carefully—will find it of value in making selections for purchase.

FICTION

A Poor Wise Man. By Mary Roberts Rinehart. $2.
The labor problem as a background for a delightful love story.

No Defence. By Gilbert Parker. Illustrated by C. D. Williams. $2.
A romantic tale of an Irish gentleman and his love, staged in Ireland, England, the West Indies, and America in the days of the French Revolution.

The Trumpeter Swan. By Temple Bailey. Illustrated by Alice Barber Stephens. $1.90.
A pleasant romance presenting a bred-in-the-bone Virginian hero and heroine of spirit and charm, the center of a group of attractive Southerners.

Erskine Dale, Pioneer. By John Fox, Jr. Illustrated by F. C. Yohn. $2.
A tale of color, charm and thrill of southern pioneer folk of Revolutionary times.

The Devil's Paw. By E. Phillips Oppenheim. Frontispiece by H. Weston Taylor. $1.90.
Another of the author's novels of intrigue, the story of the bold plan of some English Labor Party leaders to throw England into chaos in the third year of the war.

The Top of the World. By Ethel M. Dell. $2.
A story of passionate love and intrigue in a South African setting.

The Valley of Silent Men. By James Oliver Curwood. Illustrated by Dean Cornwell. $2.
A stirring tale of hardihood, daring, and love set in the Canadian Northwest.

Black Bartlemy's Treasure. By Jeffery Farnol. $2.15.
The romantic adventures of treasure seekers on a quest for a hidden fortune.

Main Street. By Sinclair Lewis. $2.
The vividly realistic story of the encounter of an idealistic young college-bred woman with small-townism, set in Minnesota but universally true.

The Age of Innocence. By Edith Wharton. $2.
A brilliant re-creation of the New York of the '70's.

Moon-Calf. By Floyd Dell. $2.25.
A significant first novel of the biographical type portraying the reactions to life in the middle West of a youth of humble origin, a dreamer and idealist.

Potterism. By Rose Macaulay. $2.
A clever and witty English novel, a portrayal of philistinism in modern society, directing its chief attack against the popular newspaper.

Mary Wollaston. By Henry Kitchell Webster. $2.
A tremendously real picture of a fine sensitive type of present-day young woman.

Caliban. By W. L. George. $2.
A condemnation of the blind, mistaken spirit of materialism of the age, conveyed through the story of the rise of a yellow journalist.

Captain Macedoine's Daughter. By William McFee. $1.90.
The story of a girl of questionable antecedents, a compelling book pervaded with the haunting mystery of the sea.

Woman. By Magdeleine Marx. Introduction by Henri Barbusse. $1.90.
A courageous novel presenting a psychological study of womanhood.

The House of Lynch. By Leonard Merrick. Introduction by G. K. Chesterton. $2.50.
The struggle of an artist against the domination of his father-in-law's millions.

NON-FICTION

The Outline of History. By H. G. Wells. 2 v. $10.50.
A subtly written philosophic discussion and an interpretation of the facts of history from Wells' viewpoint.

The Autobigraphv of Andrew Carnegie. $5.
Sufficiently frank self revelation to put the reader on intimate terms with the narrator.

Memories of the Empress Eugenie. By Comte Fleury. 2 v. $7.50.
A dignified and restrained biography constituting a history of the Second Empire, as seen from the inside.

Steeplejack. By James Gibbons Huneker. 2 v. $7.50.
An intimate and unconventional autobiography of the critic and author—a personally conducted tour through the literary and artistic "Who's Who" of the past fifty years.

Margot Asquith. By Margot Asquith. 2 v. $7.50.
The frank and fearless autobiography of the wife of England's former prime minister abounding in reminiscences of figures distinguished in English society.

The Story of Opal: the Journal of an Understanding Heart. By Opal Whiteley. $2.
The diary of a little girl during her sixth and seventh years revealing her joyous response to the world of nature.

Roaming Through the West Indies. By Harry A. Franck. Illustrations from photographs by the author. $5.
Another delightful record of another "vagabond" trip, this time in company with Mrs. Franck.

The Greatest Failure in All History. By John Spargo. $2.50.
Mr. Spargo's fourth book on Bolshevist Russia and indictment of Bolshevism based upon its own official records.

Mind Energy: Lectures and Essays. By Henri Bergson. Translated by B. Wildon Carr. $2.50.
A faithful study of the mind of man arriving at such conclusions as to liberate the mind from bondage to the body and to connect it with a deeper reservoir of spiritual energy.

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